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WAY TO SION

Sought out, and found, for BELIEVERS to walk in:

OR,

A TREATISE, consisting of Three parts.

In the first part is proved,

1. That God hath had a People on Earth, *ever since the coming of Christ in the flesh, throughout the darkest times of Popery, which he hath owned as Saints, and as his People.*
2. *That* these Saints have power to re-assume *and take up as their right,* any Ordinance of Christ, *which they have been deprived of by the violence and tyranny of the man of Sin.*

Wherein it is cleared up by Scriptures, and Arguments grounded upon Scripture, *who* of right *may administer* Ordinances, and amongst the rest, the Ordinance of *Baptism* with VVater.

The second Part

Containeth a full and large Answer to Thirteen *Exceptions* against the practice of *Baptizing* BELIEVERS, wherein the former particulars are more fully cleared up.

The third Part

Proveth that outward Ordinances, and amongst the rest the Ordinance of *Baptism* is to *continue* in the Church, and this Truth cleared up from intricate turnings and windings, clouds and mists that make the way doubtfull and dark.

By *DANIEL KING*, Preacher of the Word neer *Coventry*.

The second Edition.

Jer. 50. 5. *They shall ask the way to Sion with their faces thitherward.*
2 Chron. 20. 12. *Lord, we know not what to do, but our eyes are unto thee.*
Mat. 7. 7. *Seek and ye shall find.*

1656.

Printed at *London*, and Re-printed at *Edinburgh*, by *Christopher* [illegible]

To the READER.

Reader,

WHosoever thou art that maist light of this Treatise, I give thee to take notice, That I make account this Piece will be scorned and slighted by many, either becaus of the great number of Men and Women, that distast this truth, desiring rather liberty from obeying *Christ*, loving *his rest*, *Mat.* 11. 28,29. but strugling against *his yoke*; Or else becaus the Author wanteth that which they most adore, and too much Idolize; humane Arts and Learning, to gild it over with flourishing words of mans wisdom, 1 *Cor.* 2. 4. But I beseech thee lay all prejudice aside, and with a single affection rather desire to find out truth, then to look for phrases to please the curious pallate. I may say of this work, as *Paul* said of himself (in regard of the discoveries of Christ to him, to call him to be an Apostle, 1 *Cor.* 15. 8.) it is *almost born out of due time*. I am (I know in regard of this work) as one unexpected & unlooked for. Neither had I any intention (not long since) to have had any thing of mine come to the publick view, being sensible of mine own weakness: But not knowing of any other that undertook this task: And considering that God is pleased to manifest his power in the weakness of the creature, and *by the mouths of babes & sucklings to perfect praise*, 2 Cor. 22. 9. Mat. 21. 16. Considering also the complaint of the Lord, *Jer.* 9. 3. *They are not valiant for the truth upon earth*. And further, considering the straits that many tender-hearted men and women stick in, concerning the particulars herein contained: And having occasion to be of late in many parts of the Countrey, I observe many people staggering and doubting which way *Sion* should stand: Some conclude, there is no *Sion* yet upon earth. Others that there is a *Sion*, but she is *in the Wilderness*, secret, hidden, not made visible. Others acknowledge a *Sion*, a Church, but *cannot* believe *the right way to it is yet found out*. They will have a Church, but will allow her no Ordinances, becaus she wanteth *Apostles*, *miracles*, and *extraordinary gifts*. And not long since, when I lived in *Coventry*, some of the Saints being puzzled with some *Tenets*, I was strongly moved (I am perswaded by God) to deliver the things in this first part (for the substance of them) in my preachings to them, By means of which they were satisfied, and resolved that their standing was right in respect of Ordinances, and that the way they walked in, was truth

also in some other places, having received some establishment (through the blessing of God) by some things contained herein, *I was pressed*, partly out of love to the glory of God, and the propagation of truth, partly by the pity I bear to tender hearts that stick in the briers: And partly by the importunity of some dear Christian friends, *to make* this almost untimely birth *publick*, desiring thee to read it without prejudice. Take not offence at the plainness of the stile, it best befitteth the Gospel, and Gospel things: And consider, I wrote it not to delight the fancy with eloquent phrases, but to give satisfaction (through the blessing of God going along with it) to doubting Souls. And though it may seem unseasonable, in regard it was put off so long that many are turned aside, yet consider, it is never too late for those that stand to be strengthened, or the straying to be reduced. If thou find *any benefit* or satisfaction by this Piece, give God the glory, and let me have a share in thy breathings at the Throne of Grace: If thou have hereby *no profit*, remember it is the work of God to *teach thee to profit*; do not conclude it is no truth, because thou seest it not, but remember, That *the hearing ear, and the seeing eye, the Lord hath made both of them*; Therefore wait upon him for light, and take heed of such a way, that will not only tend to the *overthrow of all visible Churches and Ordinances*, but also all Scripture, Gospel, Faith, Righteousnesse, in regard of the outward man, life, salvation, and take away all comfort from thy own, and others souls. Be not offended, because the way before I come to the matter in plain terms is somewhat long: I have been longer about the *foundation*, because that being sure, the *building* will stand the better. I have but two words to say to thee at present, one of *Information*, and one of *Exhortation*.

1. I would *inform* thee, That by Sion, I mean not only the Church in generall, but particular Congregations, branches of this Church, constituted according to Apostolicall order, *Heb.* 12. 22,23. And by the way to it, I mean not the way Christ, who is the way to the Father, *Joh.* 14 6. But the way of obedience in walking with, and unto Christ. The way of constitution of Churches, and carrying on outward worships, as *Paul* speaketh; After the way which they call heresie, so worship I the God of my Fathers, saying none other things, &c. And I persecuted this way to death; that is, The people that believed and obeyed Christ.

2. For *Exhortation*; I pray thee read this Treatise, and consider it well [illegible]oest: And as thou goest, I pray thee lay a Bible by thee, and look

the

the Scriptures quoted, read the words, consider how they depend, mark the scope of the places; for it is the fault of many Readers to believe things they read, and take them upon trust (especially if some Scriptures be cited) not considering whether the sense speak out any such thing or no, and that is the cause of such unstableness in Christians as at this day: but be like the commendable noble *Bereans, search the Scriptures*, &c. And if thou resolve to throw off the Scriptures, as many do, never read it; for I desire to speak nothing but what the Scriptures will warrant. But take this with thee, *It is that word by which thou shalt be judged at the last day*, John 12.48. Well, I have no more to say, but if God be hereby honoured, and his Saints hearts cheared up, and poor Souls directed the way to Sion, and so Sion enlarged hereby, I have enough to rejoyce in. *Farewell.*

Thine in the Lord Jesus, DANIEL KING.

To the Churches of JESUS CHRIST, *and Saints in* CHRIST, *greeting.*

DEar Brethren, your unworthy Brother in the Faith and fellowship of the Gospel, having (for the reasons specified in the Epistle to the Reader) put forth this Treatise to the publick view; My desire to you is, That you will bear with any weakness you may apprehend in it, and charitably construe any thing that shall seem to lye dark to you: And if any of you see otherwise then I have written, know this, That I have written what appeared to me to be an undoubted truth. And truly (dear friends) *Sion* would have more associates, if honest men and women were satisfied in these things.

Dear Brethren, let me desire your assistance in the vindication of these truths contained herein. If you, or any of you be (through the mercy of God) established or setled by any thing herein, I shall the more rejoyce; I desire to prefer *Jerusalem* to my chief joy, and to rejoyce to hear that the Saints walk in the truth. If I have but the approbation of Christ, and his obedient Saints herein, let others say what they will, I matter not.

The God of Peace give us Peace by all means, Peace with Truth, *Amen.*

Your unworthy Brother and Servant
in the best relation D. K.

To all that are called to be Saints, sanctified by faith in Christ Jesus, All Grace and Peace be multiplyed from the Father, through the LORD JESUS.

BEloved Friends, *It is not unknown to you by experience, what a damnable and miserable estate all mankind fell into in our first parents, and how death and condemnation hath reigned upon all mankind thereby; Insomuch,* that all men by nature are children of wrath: *And not only so, but under the power and dominion of Satan; He being that Prince of the Power of the air,* The spirit that now worketh in the hearts of the children of disobedience. *Now God in rich grace, upon the fore-sight, or fore-knowledge of mans so wofull and miserable a condition, did ordain his Son Christ Jesus to be a compleat and full perfect Redeemer in the behalf of all them that believe; therefore answerable to the misery and wofull estate that man had plunged himself in: So is the salvation, man having sinned against the holy Law of God, and brought upon him the just penalty of wrath and eternall condemnation. Answerable to this, Jesus Christ was ordained of God to be a High Priest, as also a perfect sacrifice for the sins of his people, by his death, and blood, fully satisfying the punishment or penalty due to the Law, as mans surety, when he offered up himself: and also in time doth through the revelation of this death and blood of his, by his Spirit through faith, justifie and acquit them from all their sins. And secondly, as they lye not only under wrath and condemnation only, but also under much ignorance and blindnesse of mind. God hath appointed him to be a Prophet, furnished with all the treasures of Wisdom and knowledge, to deliver man out of this part of his misery, through his saving teaching: He being that Prophet of God, which* Moses *foretells of God should raise up to us from among our brethren, which he commandeth us to hear. But in the third place, there being a third particular, wherein our misery lay, which is, that We are under the dominion and rule of the Devil, and under subjection to sin: It pleased God in speciall wise to provide for our redemption and deliverance here also, in that Christ is a King, having sufficient power and dominion put in his hands, to deliver souls from the power of this cursed bondage of sin and Satan, and therefore hath laid the Government upon his shoulders: And having exalted him a Prince and a Saviour, and God hath said, he shall rule his people Israel.*

Now

Now this part of Christs office most immediatly striking against the so veraignty of the Devil, and at the honour and princely dignity of the proud and Luciferian spirit; as also against the dominion of sin, to wit The Government of Christ, in heart and life, destroying the other that is of the Devil: And seeing the visibility of Satans government is that which he is most honoured and advanced by amongst the sons of men: And seeing the visible Government of Christ in the practice of all his Ordinances, is that which strikes most against the princely government of the Devil and sin. This visible Government of Christ becomes hereupon to be the object of the Devils envy and implacable hatred, and also of the corruption of the hearts of men. Hereupon it hath fallen out, that Satan in all ages hath most principally laboured to improve his interest he hath had in the hearts of men of parts, to stir them up, either so to corrupt the way of Gods Worship and Government, or else to change the property of it, so as God could not own it to be his, but indeed rather Satans: And when of late, the clear light of the Gospel had so far broke forth, as to discover those false wayes, and in some measure the true and pure wayes of Gods Worship, hath been discovered to some of his people: The Devil hath mustered up all his forces of late, to blind and pester the minds of good people, to keep them from the clear knowledge and practice of the way of God, either in possessing people still with old corrupt principles; or if they have been taken off them, then to perswade with them, that there are no Churches in the World, and that persons cannot come to the practice of Ordinances, there being no true Ministery in the world: And others, they run in another desparate extream, holding Christ to be a shadow, and all his Gospel and Ordinances like himself fleshly and carnall. This generation of people have been of singular use in the hand of the Devil to advance his kingdom, and to make war against the Kingdom of our Lord Jesus. Now none have been more painfull then these have been of late, to poison the City, the Countrey, and Army, so far as they could; Insomuch that it lay upon some of our spirits as a duty, to put out our weak ability for the discovering of these grosse errours and mistakes; but it hath pleased God to stir up the spirit of our Brother, DANIEL KING, *whom we judge a faithfull and painfull Minister of Jesus Christ, to take this work in hand before us: and we judge that he hath been much assisted of God in the work in which he hath been very painfull: We shall not need to say much of the Treatise; only in brief, It is his method to follow the Apostles rule,*

to

prove every thing by the evidence of Scripture-light, expounding Scripture by Scripture, and God hath helpt him in this discourse, we judge beyond any that hath dealt upon this subject that is extant, in proving the truth of Churches, against all such that have gone under the name of SEEKERS, *and hath very well, and with great evidence of Scripture-light answered to all, or most of their Objections of Weight, as also those above, or beyond Ordinances. And truly friends, he hath, and doth with so much meekness and moderation deal with them, that we are in great hopes, if God have not given over persons to much hardness of heart, the reading of it may be of singular use to convince them of the truth: and for those that are in the practice of the way and true order of Christ, it will be of singular use to settle and establish them more fully: We could heartily wish, that this Book may not seem tedious to the Reader; for we judge in a controversie of this Weight, it is very necessary that there should be a full and through speaking to things: and we that are acquainted with the Controversie, do not see how any thing of his discourse could wel be spared. This Book we judge will be very profitable for any Christians that are for Ordinances, to clear up to them a further light then ordinarily they shall find in any Authors. This Book hath been above a year since in our hands to put in the Presse; but we may say as* Paul *saith,* Satan hindered, *that we could not timelier put it forth, but to our knowledge such a Treatise as this hath been much longed for by many of the people of God in most of the Counties in* England: *and now its Gods time, which we judge a seasonable time, that this Treatise will come into many of their hands. And truly friends, let us exhort you more then ordinary, to bestow pains to get establishment in this truth, which Satan and all the corrupt world are most deadly enemies to: For friends, as you have heard before, it most concerns the Devil to keep you out of the true visible Kingdom of Christ, that he may the better advance his own: and therefore we desire you to be the more carefull and studious, to be armed with judgement and understanding against the Devil and his Instruments, which is the prayer of us your Brethren in the faith and fellowship of the Gospel,*

Thomas Patient. William Kiffen.
John Spilsbery. John Pearson.

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AN OCCASIONAL WORD.

BEcause I have observed, many Readers, *for want of skill, passe over divers things, and make non-sense of them, though plain enough to the Ingenuous; I have thought good to add a word or two to explain what may seem difficult in the reading.*

1. *Where you find* (*i. e.*) *within a parenthesis, as it is here: It is to be pronounced, That is.*

2. *Where you find in quotations of some Scriptures the word* ult. *as* Matth. 1. ult. *it signifieth the last verse of the Chapter.*

3. "*Where the ends of the lines on the left hand are noted with Commaes turned with their faces towards the line, as against these lines; it noteth those lines are the words of some that I answer.*

These two last Notes chiefly concern the third part of this Book.

4. *Where you find a sentence barred at both ends in way of Parenthesis, with half-squares thus* [ ] *They are my words in reply to something immediately before.*

A WAY TO SION

Sought out, and found, for BELIEVERS to walk in.

OR,

A TREATISE, wherein is proved, First, *That God hath had a People on Earth*, &c.

Isaiah 59. the last verse.

As for me, this is my Covenant with them saith the Lord, My Spirit that is upon thee, and my Words which I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord, from henceforth and for ever.

THE Prophets usually treat of these three things in their Propheſies.

The Analyſis of the Prophecy.

1. The Doctrine contained in the two Tables.
2. The threatnings for diſobedience.
3. The Covenant of Grace and Reconciliation grounded upon Chriſt.

As touching this laſt, *Iſaiah* is moſt excellent, in ſetting forth Chriſt in his Offices, and Kingdom, and Reign: and not only in his Kingdom and Government, in calling in, and ruling over the Gentiles, but his Kingdom and Government over the Jews and Gentiles in the *latter dayes*.

And you ſhall obſerve, that where he ſetteth forth the grievouſneſſe of the ſins of the People, and threatens them with deſtruction: He caſteth in ſome ingredients of conſolation (from the conſideration of Chriſt and his Kingdom) to the godly, to ſtay their hearts from ſinking and being diſcouraged.

Chap. 1. He layeth open their ſins, and threatneth them.
Chap. 2. He propheſieth of the Kingdom of Chriſt.
Chap. 3. He threatneth them for divers ſins. In the 4th. Chap. he promiſeth

miseth Christ again. In the 5, 6. and 7. Chapters, threatens them again. In *chap.* 7. vers. 14. Christ is promised again. *Chap.* 8. he speaketh of great affliction. In the ninth chap. of excellent comforts by Christ to the godly. *Chap.* tenth, he speaketh of great affliction by the *Assyrian*. *Chap.* 11, 12. He setteth out the benefits that the Church hath, and shall have by Christ. *chap.* 13. He telleth of the destruction of Babylon. Chap. 14. Of promises to Israel. In part of the 14. Chap. and the 15, 16, 17, 18. and part of the 19 Israel and divers other people are threatned. In the 19. chap. vers. 18. He speaketh of calling divers of them to Christ.

In the rest of the Chapters he goeth on in the same method.

In the 32 Chap and so on, he beginneth most clearly and excellently to set forth the benefit the godly have by Christ. In *chap.* 45. He mentioneth the deliverance of the Jews out of *Babylon* by *Cyrus* King of *Persia*. Chap. 46, 47. He sheweth the wofull ruine of *Babylon*. Chap. 48. He laboureth to convince the people of their former rebellion In the 49. and 50. He reproveth the obstinacy of the people, but encourageth the believers with a sweet discourse of the Kingdom of Christ. In the 51. He exhorteth them therefore to look to Christ, and trust in him: And bewailing their misery, by reason of their captivity, promiseth deliverance again. In the 52. The Jews are exhorted to believe in Christ, and receive the Gospel. In the 53. their unbelief, and the excellent Office of Christs Priest-hood is set forth. In 54, 55, 56. is set out the benefits the Church shall have under Christ. In the 57. He reproveth them for their idolatry. In the 58. for their hypocrisie. In 59. for their cruelty and injustice.

In the latter end of the 59. Chap. the two last verses, he cometh to shew the benefit the faithfull have by Christ notwithstanding the corruptions that reign among the wicked: And so he goeth on to a glorious description of the Jewish Church under Christ, Chap. 60, &c.

And here as before, after he had thus laid open their sins, lest any godly heart should think that they should all fare alike, and because of the wicked he should not be regarded; therefore here the Prophet sheweth, the Lord had a speciall care of them, vers. 20, 21. *And the Redeemer shall come to Sion*, &c.

The 21 verse containeth the resolution of God, to shew forth continuall mercy and goodnesse (by vertue of his Covenant of grace) to those that are his: * And there being a manifold wisdom of God shewed forth in his word: Sometimes in the same words he holds forth matter, that is applicable to several times and persons, as the New Covenant spoken of in *Jer.* 31. 31. of which this verse is a part; it is both a Prophecy of the calling of the Jews, as appears by the context of that Chapter, compared with *Rom.* 11. 25, 26, 12. 15, &c. And it is also applicable to beleeving Gentiles (*who are Jewes* * *inwardly*) as is evident by that in 1 *Cor* 11. 25. where to the believing Gentiles, as well as Jews, he saith of the cup in the Lords Supper, *that it is the cup* of the New Covenant, or New Testament (*or it is the same word that is in* Heb. 8. 8. 16.)

* Eph. 3. 10.

* Rom. 2. 28 29.

Division of the verse. *The parts of the vers. consist,*

First,

First, Of the parties covenanting.

Secondly, Of the matter of the Covenant, or thing covenanted; For this is that that maketh a Covenant, the persons agreeing, and the matter or thing whereupon they agree; for there cannot be a Covenant, but there must be these two things: The parties agreeing; And the conditions upon which they agree. *What a Covenant is.*

As for instance,

In the *Legal* Covenant made between God and the people of *Israel.*

1. God propoundeth his will and rule, by which he requireth *Israel* to walk, and the benefits they shall have by obeying, *Exod.* 24.3.7. *And* Moses *came and told the people all the words of the Lord, and all the judgments.* And vers. 7. *He took the Book of the Covenant, and read in the audience of the people.* So *Rom.* 10.5 *Moses* describeth the righteousness of the Law, *that the man that doth these things shall live by them.* And this you shall find in *Levit.* 18.4, 5. *Ye shall do my judgments, and keep mine Ordinances, to walk therein: I am the Lord, ye shall therefore keep my Statutes and my Judgments, which if a man do, he shall live in them.* So *Gal.* 3.12.

2. You may observe the peoples consent on their parts, *Exo.* 24.3.7. *All the words which the Lord hath said, will we do.* And vers. 7. *All that the Lord hath said, will we do, and be obedient.* So that you see, God propoundeth the conditions, the people accept of them, and consent. Now here was a Covenant: Therefore it is confirmed, vers. 8. *And* Moses *took the blood and sprinkled it on the people, and said, Behold the blood of the Covenant which the Lord hath made with you concerning all these words.*

So for the Evangelical Covenant:

1. Here is my Son (saith God) tendered in the Gospel; take him, and rest upon him for life and salvation, and cleave to him, with renouncing of all other things. *Isa.* 42.1.6.

I will (saith a Covenant-heart that is taught of God; I will) rest upon nothing on this side Christ; but now live upon, and unto Christ, by the power of Christ in my heart. Now here is a Covenant, *Rom.* 10. 9, 10, 11 *If thou shalt confesse with thy mouth the Lord Jesus, and shalt beleeve in thy heart that God hath raised him from the dead, thou shalt be saved: For with the heart man beleeveth unto righteousness, and with the mouth confession is made unto salvation.* For the Scripture saith, *Whosoever beleeveth on him shall not be ashamed.* So *Hosea* 2.19. God speaketh of a Covenant, a Marriage-covenant between him and his people: *I will betroth thee unto me for ever, &c.* And in the last verse you may see the mutual consent on both sides; I will say to them, *Thou art my people:* There is the consent on Gods part: And they shall say, *Thou art our God:* There is the consent on the peoples part. So you may see the answer of an Evangelical covenanting heart, *Phil.* 3.9. *And be found in him, not having on mine own righteousness, which is of the law; but that which is through the faith of Christ, the righteousness which is of God by faith* Gal. 3.14. *That the blessing of* Abraham *might come on the Gentiles through Iesus Christ, that we might receive the promise of the Spirit through faith.* Here is my Son that was promised to *Abram* (saith God) I will take him,

saith Faith: Now here is an Agreement, or Covenant. And this observe by the way, That where God maketh the Evangelical Covenant with a soul, he giveth the heart to accept of the Covenant, as by comparing two places you may see, *Isa* 54. 10. *For the mountains shall depart, and the hills be removed; but my kindnesse shall not depart from thee; neither shall the covenant of my peace be removed, saith the Lord, that hath mercy on thee*: And so he goeth on to declare the excellent priviledges of the people in Covenant. And vers. 13. he saith, *All thy children shall be taught of the Lord*. And that this teaching is beleeving, whereby they take hold of the Covenant, is clear by our Saviour Christs exposition of this place, *John* 6 45. *It is written in the Prophets, and they shall be all taught of God: Every man therefore that hath heard, and learned of the Father, cometh to me*, that is, *beleeveth in me*, as the 35. verse expounds it. Note.

Now the persons covenanting are set down in two terms, Me, and Them.

1. As for Me; Who is this? why the Lord, as appeareth by the clause after: saith the Lord.

2. The other party covenanting, and that is, Them; Who doth he mean by [Them?] Why thy seed, and seeds seed: Where observe, he hath reference to a third person, with whose seed he maketh this Covenant. And these are the Sons of *Sion*, such as turn away from ungodlinesse in *Jacob*, as you may clearly see, by comparing this verse with the former: For (saith he) *The Redeemer shall come to Sion, and unto them that turn from transgression in* Jacob *saith the Lord. As for me this is my Covenant with them, &c.* That must needs be [Them] mentioned before.

2. Consider the matter of the Covenant.

And that is the continual distribution of the spirit of the Lord, and the word of the Lord, into the mouth of the seed, and seeds seed.

In which distribution, observe these particulars.

1. The things distributed, or conveyed: Those are two, Spirit, and Word.

2. The explication of the matter, what Spirit, and what Word? *My Spirit*, saith the Lord, and *My Word*.

3. Observe where this Spirit and Word is placed, as in a fountain to be conveyed; *In thy Mouth*.

4. Observe where the channel is that it shall run in, as it cometh from the fountain: *In the mouth of thy seed, and of thy seeds seed.*

5. The time when this distribution shall begin: *From henceforth.*

6. The extent, or continuation of this distribution: *And for ever.*

The words explained by propounding and answering divers questions.

But before I passe on to build, I must carefully lay a good foundation; for I make no question but if the foundation stand firm, the building will also stand: And therefore for explication of the words and terms, there must be divers questions resolved.

The first Question answered

Quest. *What is meant by this phrase, As for me?*

Answ. The phrase is taken usually two wayes in Scripture.

1. For a peremptory Declaration of a thing concerning our selves or others,

others, 2 *Sam.* 22. 31. *As for God, his way is perfect, &c.* where *David* doth peremptorily declare that Gods way is perfect; whatsoever his own way is, or mans way. *Psal* 41. 12 *As for me, thou upholdest me in mine integrity, and settest me before thy face for ever.* Psal. 73. 2. *As for me my feet were almost gone, my steps had well nigh slipped* Where he doth peremptorily declare how the case stood with him, not doubtfully, but certainly, *Psalm* 89. 11. *As for the world, and the fulnesse thereof, thou hast founded them.* Isai. 3. 12. *As for my people, children are their oppressors, and women rule over them, &c.* Isa. 47. 4. *As for our Redeemer, the Lord of Hosts is his Name, the holy one of Israel.* In all these places, the phrase importeth a confident, peremptory declaration of the matter spoken of.

2. It is sometimes taken for a peremptory Resolution; when one is fully purposed to do a thing, and will not change; 1 *Sam.* 12. 23 *Moreover as for me, God forbid that I should sin against the Lord in ceasing to pray for you; but I will teach you the good and right way.* Psal. 55 16 *As for me I will call upon God, and the Lord shall save me.* Josh. 24. 15. *As for me and my house we will serve the Lord.*

Now in this place the phrase [*As for me*] importeth both, I conceive: A peremptory declaration of God, that he will do such a thing: And a peremptory resolution of God, to make this Covenant with this seed, and seeds seed, spoken of here: so that it is out of doubt, there is no questioning of the truth of it. And it is made the more strong by the term (*saith the Lord*) being twice repeated in the verse.

The 2 Question is,

What the nature of this Covenant is — *Quest 2.*

Answ. It is a Covenant of grace, altogether free, wholly and fully on Gods part, without requiring any thing of man, to be performed as from himself, and his own abilities; but God is the whole undertaker: And that it is a Covenant of grace, you may see it plainly, if you compare this Covenant spoken of here, with that which is called the new Covenant, *Jer.* 31. 33. *But this shall be the Covenant that I will make with the House of Israel after those dayes, saith the Lord: I will put my Law in their inward parts, and write it in their hearts, and will be their God, and they shall be my people,* &c. And *Jer.* 32. 40. *And I will make an everlasting Covenant with them, that I will not turn away from them to do them good; but I will put my fear into their hearts, and they shall not depart from me.* Which Covenant the Apostle sheweth in *Heb.* 8. 10, 11, 12. to be the new Gospel-covenant, or Covenant of grace; where God is the whole undertaker for himself, and for man both, and so he is here in this Covenant; Therefore it must needs be a Covenant of grace. *Answ.*

Question 3.

What person it is that is spoken to, in the terme [*Thee?*] *My spirit that is upon thee?* *Quest. 3.*

Answ. Christ. *Answ.*

My grounds are these,

4. From

1. From the connexion of the Verses, he is spoken of in the former Verse; the Redeemer, he that shall come to them that turn from ungodlinesse in *Jacob*. And this title, Redeemer, is peculiar to Christ, *Job* 19. 25. *For I know that my Redeemer liveth, and that he shal stand at the latter day upon earth.* Psalm 19. 14. *O Lord my strength and my Redeemer.* Isa. 60. 16. *Thy Redeemer the mighty one of Jacob.* Gal. 3. 13. *Christ hath redeemed us from the curse of the Law:* Luke 24. 21. Say the Disciples that went to *Emmaus*, concerning Jesus Christ of Nazareth, *We trusted it had been he that should have redeemed Israel*; And so it was, for Christ expoundeth to them all the Scriptures concerning himself, vers. 27. And so all other Scriptures (for ought I can find) when they speak of the Redeemer, mean Christ.

2. Because this person spoken to here, standeth as a Root, Fountain, or Way, through whom the Spirit of God, and his Word is conveyed to others. *My spirit which is upon thee*, &c. And this is peculiar to Christ, *Matth.* 11. 27. *All things are delivered to me of my Father* (saith Christ) *and no man knoweth the Son but the Father, neither knoweth any man the Father save the Son, and he to whom the Son will reveal him.* Joh. 14. 6. *Jesus saith unto him, I am the way, the truth, and the life, no man cometh unto the Father but by me,* John 1. 16. *Of his fulnesse have we all received, and grace for grace.* John 5. 22. *The Father judgeth no man, but hath committed all judgement to the Son.* In this, Christ the Covenant of grace is made good; therefore the Lord saith, *Isa* 42. 6 *I will give him for a covenant to the people*

Object. But some may say, How can this be meant of Christ, who is God, equal with the Father, and hath the word and spirit by possession? How can it be said, *MY* Spirit which is upon *THEE*, and *MY* Word which I have put in thy mouth?

Answ. Christ must be considered according to his two-fold nature, Divine and Humane: According to his Divine nature, he is equal to the Father; but according to his Humane, inferiour to the Father. And here he is spoken of as he is God and Man, as he is Christ, anointed; for he is set here as a Way, through whom God conveyeth grace to man, and so the Spirit and Word may be said to be put on him.

Take these instances.

1. For the Spirit, *Psalm* 45 7. *God, even thy God hath anointed thee with the oyle of gladnesse above thy fellowes.* And that this is spoken to Christ, appeareth plainly *Heb.* 1. 9. where the same words are rehearsed, and applyed to the Son of God, which in the beginning of the chapter, is said to be the brightnesse of Gods glory, and the expresse image of his person, &c. *Isai.* 61. 1. *The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor, &c* That this was a Prophecy of Christ, is plain, by Christs own exposition, *Luk.* 4. 18. where Christ reading the words of *Isa.* in this Scripture telleth the people, verse 21. *That that day this Scripture was fulfilled in their ears.* And (saith the Text) they all bear him witnesse that it was so, *John* 3. 34 speaking of Christ, you have these words: *For he whom God hath sent, speaketh the words of God, for God giveth not the spirit by measure*

measure to him. So that you see the Spirit was put upon Christ, for he was anointed with it, and it was given him.

2. For the Word, That that was put in his mouth, see *John* 7. 17, 18. *If any man will do his will, he shall know of the Doctrine whether it be of God, or whether I speak of my self. He that speaketh of himself, seeketh his own glory; but he that seeketh his glory that sent him, the same is true, and no unrighteousnesse in him.* So that Christ speaketh the word of God of him that sent him, *John* 8. 38. saith Christ, *I speak that which I have seen with my Father.* But yet more plainly, *John* 12 49, 50. *For I have not spoken of my self, but the Father which sent me, he gave me a commandment what I should say, & what I should speak: And I know that his commandment is life everlasting; whatsoever I speak therefore, even as the Father hath said unto me, so I speak.* In Isa. 50. 4. you have these words, *The Lord hath given me the tongue of the learned, that I should know how to speak a word in season to him that is weary.* This learned tongue is given by the Lord, and this party to whom it is given, is meant primarily Christ, as appeareth by the invitation, *Mat.* 11. 28 *Come unto me all ye that are weary and heavy laden, and I will give you rest:* So that you see notwithstanding this objection, yet it is clear, that this person spoken to, in the term THEE, is Christ.

The fourth Question is *Quest.* 4.

Who is meant by THEM, the parties Covenanted with; whether Jews or Gentiles?

Answ. Both Jews and Gentiles: all that are taken into the covenant of grace, of all Nations. *Answer.*

My grounds are these.

1. Because, if it should be intailed upon the Jews only, then it could not infallibly be made good, because here is promised a succession of the Word and Spirit to continue in the mouth of seed, and seeds seed: and the Jews have been a long time cast off, and are not yet called into the faith of Christ: Therefore it must needs include Gentiles that imbrace Christ, as well as Jews, who are sons of God by faith in Christ as well as Jews, *Gal.* 3. 26. *We are all the children of God by faith in Jesus Christ.* Consider what the Prophet *Hosea* saith, *Hos* 3. the two last verses, *For the children of Israel shall abide many dayes without a King, and without a Prince, and without a Sacrifice, and without an Image, and without an Ephod, and without Teraphim: Afterward shall the children of Israel return and seek the Lord their God, and* David *their King, and shall fear the Lord and his goodnesse in the latter dayes.* So that this continuall succession of spirit and word from Christ, could not have been made good upon the Jews only; therefore it must needs take in Gentiles also.

2. Because this covenant is a covenant of grace, and the covenant of grace reacheth the Gentiles as well as the Jews: And it is intailed upon seeds seed, and the seed of the Jewish Church according to the faith, are as well Gentile-believers as others, *Gal.* 4. 28. Now we brethren as *Isaac* was, are children of the promise; speaking of the *Galatians* that believe, who were Gentiles.

3. It

3. It is for the subject matter of it, the Spirit and Word that is to be given, and the Gentiles are partakers of the Spirit and Word of the Gospel as well as the Jews, *Ephes.* 3.6. *That the Gentiles should be fellow heirs, and of the same body, and partakers of his promise in Christ by the Gospel.* Gal.3. 2. *Received you the Spirit by the works of the law, or by the hearing of faith?* that is, the Gospel: Mark, *Received you?* you Galathian Gentiles, *received you the Spirit, &c.* Acts 2.17. *I will pour out of my Spirit upon all flesh,* saith God; Therefore upon the Gentiles as well as upon the Jews.

4. It appeareth to be so from the 19. verse of this chapter, where he speaketh of mens fearing the Lord from the West, and his glory from the rising of the Sun: which must needs be meant of the Gentile Nations as well as the Jews.

5. Because whatsoever is spoken of the Jews in the covenant of grace, is applied in the new Testament to Jews and Gentiles by vertue of their union with Christ, 1 *Cor.* 12. 13. *For by one Spirit are we all baptized into one body, whether we be Jews or Gentiles, whether we be bond or free, and have been all made to drink into one Spirit.* Heb. 8. 11. *All shall know me from the least to the greatest:* That is, all Jews and Gentiles that are taken into covenant, *Rom.* 4.16 *Therefore it is of faith, to the end it might be by grace, to the end the promise might be sure to all the seed, not to that only which is of the law* (that is the Jews) *but to that also which is of the faith of* Abraham (that is the Gentiles) for saith he, *he is the father of us all.* Now the *Romans* are taken in, in this word US, and they were Gentiles, *Gal.* 4. 28 saith the Apostle of the *Galathians, WE brethren, as* Isaac *was, are children of the promise*: Nay, more plainly yet, the covenant made with the Jews, Isa. 54. 13. *And all thy children shall be taught of the Lord,* is applied by Christ to all Beleevers, *John* 6. 45. *It is written in the Prophets, and they shall be all taught of God: Every one therefore that hath heard and learned of the Father cometh to me,* saith Christ; though I confess the fulness and glory of these promises concern the Jews at their calling in again, as *Rom* 11. 12, 15. Now if the fall of them be the riches of the Gentiles, how much more their fulnesse? Verse 15. If the casting away of them be the reconciling of the world, what shall the receiving of them be, but life from the dead? Verse 25, 26. *For I would not, brethren, that ye should be ignorant of this mysterie,* that blindness in part is hapned to Israel, until the fulnesse of the Gentiles be come in: And so all Israel shall be saved, as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodlinesse from* Jacob; *for this is my Covenant unto them when I take away their sins.*

The Covenant, Heb.8 proved to be made with the Gentiles as well as with the Jews. 1 Reason.

But I shall endeavour to clear this a little further, because some deny that the covenant, *Heb.* 8. which is called there the new covenant, reacheth the Gentiles at all, but is made only with the Jews: Therefore before I go any further, I shall clear up, that it is made both to Jews and Gentiles, and that will tend to the clearing up this which I affirm here of this Covenant.

1. Because the Scripture mentioneth but two covenants between God and ma

man; as they are his Church and chosen people: in which Covenants he holdeth forth life to be had, but in a different way; in the one, by doing, in the other, by believing: that is, a Legall, and an Evangelicall, *Gal.* 4.24, 25, 26. which things are an Allegory; for these are the two Covenants; the one from mount Sinai, which gendereth to bondage, which is *Agar*; for this *Agar* is mount Sinai in Arabia, and answereth to Jerusalem that now is, and is in bondage with her children: But Jerusalem which is above, is free, which is the Mother of us all. Here are the two Covenants typed out by *Sarah* and *Hagar*: *Hagar* the Legall Covenant on mount Sinai, *Sarah* the Evangelicall Covenant.

Now the Gentiles as well as the Jews are in the Evangelicall Covenant, *Gal.* 4. 26,27, 28. 31. Jerusalem which is above is free, which is the Mother of us all, Gentiles as well as Jews. And we brethren, as *Isaac* was, are children of the promise: So then brethren, we are not children of the bond-woman, but of the free. We Gentiles are taken into Jerusalems Covenant that is above, *vers.* 26. That is Jerusalem spoken of, *Rev.* 21. 1, 2. The holy City, new Jerusalem, comming down from God out of heaven, as a Bride prepared for her Husband. She is said to be above, because she commeth down from God when she is discovered: that is, The Church of the Jews converted, and set up in glory: Above, that is not yet manifested, or come down in her beauty; or above, that is in her glory and eminency above other Churches: And yet the Galathian Believers, and so other Gentiles are her children, and in her covenant, and born of the spirit, and born by promise as *Isaac* was: And the covenant, *Heb.* 8. is Jerusalems covenant that is above, an Evangelicall covenant; therefore the Gentiles are in it as well as the Jews.

2. It appeareth so, because the new covenant spoken of, *Heb.* 8. took place at the very death of Christ, *Heb.* 8. 4, 5, 6. For if he were on earth, he should not be a Priest, seeing there are Priests that offer gifts according to the law, &c. *vers.* 6. But now he hath obtained a more excellent Ministery, by how much also he is the Mediatour of a better Covenant, &c. Mark, he is so, saith the Text, so that the better Covenant, better then the legall covenant is in force; which covenant is set down in plain termes, *verse* 10, 11, 12. It is not according to the covenant God made with them, when he took them by the hand to lead them out of Egypt. But this shall be the covenant that I will make with them (saith God) I will put my law into their minds, &c. And Christ is the Mediatour of this Covenant; Therefore it took place at Christs death: And if not so, then we Gentiles are strangers from the Covenants of promise still; But that is false; for the partition-wall is broken down, *Ephes.* 2. 12, 13, 14, 15, 16. The Apostle telleth the Ephesians; That at the time they were without Christ, they were Aliens from the Common-wealth of Israel, strangers from the covenants of promise, &c. But now in Christ Jesus you who were farre off, are made nigh by the blood of Christ; for he is our peace, who hath made *Reason* 2.

both one, and hath broken down the middle-wall of partition between us, having abolished in his flesh the enmity, even the Law of Commandments contained in Ordinances, for to make in himself of twain, one new man; so making peace: And that he might reconcile both unto God in one body by the crosse, having slain the enmity thereby. Mark the Apostles discourse well here, and you will see that we are not walled out of their Covenant; The partition-wall is broken down, and all Believers of the Jews and Gentiles are one body: So that, it is clear, the Covenant, *Heb.* 8. belongeth to the Gentiles since the death of *Christ*, as well as to the Jews.

Reason 3. 3. Those that have remission of sins, have it by vertue of that covenant, *Hebr.* 8. 12. For I will be merciful to their unrighteousnesse, and their sins and iniquities will I remember no more, saith the Lord. And *Heb.* 10. 17. the same words: And remission of sins is procured by *Christ* both for Jew and Gentile; He is the way for both to come to the Father, *John* 14. 6. No man commeth to the Father, but by me: And if the Gentiles have remission of sins by *Christ*, as they have, *Luke* 24. 47. Christ commanded, That repentance and remission of sins should be preached in his Name among all Nations. And *Acts* 10. 43. To him give all the Prophets witnesse, That through his Name, whosoever believeth in him, should receive remission of sins. And the Author to the *Hebrews*, chap. 9. 22. saith; Without shedding of blood there is no remission: And there is no blood that procureth remission, but *Christs* blood, *Revel.* 1. 6. He hath washed us from our sins in his own blood: And that remission of sins is given by vertue of this covenant, *Heb.* 8. as it is, or Christ pardoneth sin, with reference to this Covenant, *Heb.* 10. 16, 17. This is the covenant that I will make with them, &c. And their sins and iniquities I will remember no more. Then this covenant, *Heb.* 8. and *Heb.* 10. reacheth the Gentiles as well as the Jews: but all the former I have proved to be true, therefore the latter cannot be denied.

Reason 4. 4. The same covenant God maketh with the Jews, Christ himself applieth it to the Gentiles, as I hinted before, *Isa.* 54. 11, 12, 13. Now Christ applieth this, both to Jew and Gentile, *John* 6. 45. see the truth of this also, *Hosea* 2. the last vers. I will say to them that were not my people, thou art my people: Speaking of the Israelites, as the chapter sheweth, which were cast off, as the first chapter declareth. And the Apostle, *Rom.* 9. 26. applieth this to the Gentiles, vers. 24. Even us whom he hath called, not of the Jews only, but of the Gentiles; as he saith also in *Hosea*, I will call them my people, which were not my people; and her beloved, which was not beloved.

Reason 5. 5 Consider, That whensoever God made a covenant with man, it was confirmed with blood, with shedding of blood; for so the covenant is confirmed, *Gen* 8. 20. which covenant God made with *Noah*, and all creatures; it is confirmed by *Noah's* offering sacrifice: So *Canaans* covenant

that

that God made with *Abraham*, *Gen.* 15. from 9. to 18. where *Abraham* by Gods command taketh an heifer, and a she-goat, and a Ram, and divideth them in the mideſt, therefore ſhed their blood: And it is ſaid, *verſ.* 18. *In that ſame day the Lord made a covenant with Abraham*, ſaying, *To thy ſeed I have given this Land, &c.* And the ſame covenant was confirmed, *Gen.* 17. by circumciſion, which was a ſhedding of blood alſo: So the Legal Covenant, or the Covenant at the giving of the Law, was confirmed by blood, *Exod.* 24. 8. *And* Moſes *ſprinkled the blood upon the people*, ſaying, *This is the blood of the Covenant, &c.* And ſo *Heb.* 9. from 16. to 22. For where a Teſtament is, there muſt of neceſſity be the death of the Teſtator; for a Teſtament is of force after men are dead, otherwiſe it is of no ſtrength at all while the Teſtator liveth: whereupon neither the firſt Teſtament was dedicate without blood; for when *Moſes* had ſpoken every precept to the people, according to the Law, he took the blood of calves and of goats, with water and ſcarlet wool, and hyſop, and ſprinkled both the book and all the people, ſaying, *This is the blood of the Teſtament which God hath enjoyned unto you, &c.* So the Goſpel-Covenant is confirmed with the blood of Chriſt, *Hebr.* 9. 13, 14, 15, 16. *For if the blood of bulls and goats, and the aſhes of an heifer ſprinkling the unclean, ſanctifieth, to the purifying of the fleſh; how much more ſhall the blood of Chriſt, who through the eternal Spirit offered himſelf without ſpot to God, purge your conſciences from dead works to ſerve the living God: And for this cauſe he is the Mediator of the new Teſtament: That by means of death, for the redemption of the tranſgreſſions under the firſt Teſtament, they which are called might receive the promiſe of eternal inheritance; for where a Teſtament is, there muſt of neceſſity be the death of the Teſtator.* You ſee here, Chriſt is ſaid to be the Mediator of the new Teſtament, or Covenant: And what Covenant that is, you may ſee, *Heb.* 8. 8, 9, 10, 11, 12. Yea, and the Reader may take notice from the 16. *verſe* of the 9. *chapter* of the *Hebrews* to the 15. *verſe* of the 10. *chapter*, he ſheweth the difference between the two Teſtaments; and then ſheweth what the Covenant or Teſtament is, that is in force under Chriſt, *chap.* 10 16, 17. This is the covenant that I will make with them after thoſe dayes, ſaith the Lord, I will put my Laws in their hearts, and in their minds will I write them, and their ſins and iniquities will I remember no more.

Now then thus I argue: Either this covenant is in force to us Gentiles, or elſe Chriſt muſt ſhed his blood again, at the time when it taketh place; or it muſt be confirmed by ſome other blood; for a Teſtament taketh place at the death of the Teſtator, *Heb.* 9. 17. Now if this covenant be of no force yet, then the Teſtator is not yet dead; but if Chriſt be the Teſtator, then that is falſe; for he is dead, as the Scripture witneſſeth, and he is to dye no more, *Heb.* 9. *ult.* "He was once offered "to bear the ſins of many, and to them that look for him, he ſhall ap- "pear the ſecond time without ſin to ſalvation, *Heb.* 10. 12. This man after he had offered one ſacrifice for ſins for ever, ſate down at the right

hand of God, verſ. 14. By one offering, he hath perfected for ever thoſe that are Sanctified. If any one ſay, It is by ſome other blood that this Covenant ſhall be confirmed; I would requeſt that man to ſhew me by Scripture, by whoſe blood it ſhall be confirmed; and till then (for my part) I muſt look upon him as one accurſed, that preacheth another Goſpel that the Scripture hath not preached: But Chriſt is the Mediatour of this Covenant ſpoken of, *Heb.* 8. as you may ſee, verſ. 6. He IS (ſaith the Text, not was, or ſhall be) the Mediatour of a better Covenant, which Covenant is laid down in the latter part of the Chapter: And he is dead already, and therefore the Covenant hath taken place already, and is in force at this day, *Heb.* 9. 17. A Teſtament is of force after men are dead.

And conſider alſo, If there were two Covenants, one for Jews, and another for Gentiles; there muſt be two Mediatours, one for Jews, and another for Gentiles; but their is but one Mediatour between God and Man, the MAN Chriſt Jeſus, 1 *Tim.* 2. 5. *Moſes* the mediatour of the Legall covenant, Chriſt of the Evangelicall; Therefore the Covenant, *Heb.* 8. being Evangelicall, teacheth both to Jews and Gentiles, of which Covenant Chriſt is Mediatour.

Reaſon 6.

6. If Chriſt be given for a Covenant to the people, as he is; *Iſa.* 42. 6. And if God, now in Goſpel-times, make no Covenant with a people out of Chriſt; And if Chriſt be the Covenant, and all things in the Covenant are entailed upon, and unto Chriſt, and thoſe in Chriſt have right to all things, as 1 *Cor.* 3. 21, 22, 23. All things are yours, whether *Paul*, or *Apollo*, or *Cephas*, or the world, or life, or death, or things preſent, or things to come, all are yours, and ye are Chriſts, and Chriſt is Gods. Then if Chriſt be the Gentiles, though it were not yet made good, yet things to come being theirs that are in Chriſt, and all being theirs, the covenant, *Heb.* 8. is theirs as well as the Jews.

Objections against this truth answered

Object. 1. But God ſaith, This is the Covenant that I will make with the houſe of Iſrael, therefore not with the Gentiles?

Anſw. Doth he exclude the Gentiles therefore? when he ſaith, Salvation is of the Jews? doth he mean that ſalvation is not of the Gentiles? Is not God the God of the Gentiles alſo? *Rom.* 3. 29. Is he the God of the Jews only, is he not of the Gentiles alſo? yes, of the Gentiles alſo; yea and they are juſtified both by one and the ſame way, *verſ.* 30. Seing it is, one God that juſtifieth the circumſion by faith, and the uncircumciſion through faith, therefore they have remiſſion of ſin both by one and the ſame Covenant: And they have both one ſtanding in Chriſt, and in the Church, *Rom.* 11. 20. Becauſe of unbelief they were broken off (that is the Jews) and thou ſtandeſt by faith (that is the Gentiles) therefore they are not excluded here.

2. It is ſaid to be made with the houſe of *Iſrael*; you may as well exclude the Jews; for the houſe of *Iſrael* is one houſe, and the houſe of *Judah* is another houſe, *Iſa.* 22. 21. He ſhall be a Father to the inhabitants

bitants of *Jerusalem*, and to the house of *Judah*. And *Jer.* 3. 18. you may see they are distinct; *In those dayes the house of Judah shall walk with the house of Israel*. You may also see the truth of this in *Ezek.* 37. from vers. 15. to the 22. So that by as good reason the Jews are excluded from this Covenant as the Gentiles: It is with the house of Israel; And is Jew and Gentile to be excluded? I would know then which house of *Israel* this Covenant is made with? for there were two houses of Israel; *Isa.* 8 14. *For a rock of offence to both the houses of Israel.* So that by this assertion this Covenant will come at last, to be made with just no body, for it cannot be found out with whom; but it is certain, Jews and Gentiles shall be brought into one sheep-fold, *John* 10. 16. And one shepheard shall be shepheard to them all, they shall be all under one King. *Revel.* 11. 15. *The Kingdoms of this world are our Lords, and his Christs, and he shall reign for ever and ever.* Zach. 14. 9. *The Lord is King over all the earth, in that day there shall be one Lord.* There is but one mysticall body of Christ, whether Jews or Gentiles. 1 *Cor.* 12. 13. *For by one spirit are we all baptized into one body, whether we be Jews or Gentiles*, &c. *Ephes.* 4. 4. *There is one body, and there is but one spirit, by which they are inspired*: There is but one hope of our calling: Jews and Gentiles have but one Lord, Jews and Gentiles have but one Faith, Jews and Gentiles have but one Baptism, Jews and Gentiles have but one God and Father of all, *Ephes.* 4. 4, 5. 6. And how could this be, if there were two severall Covenants, one for Jews, and another for Gentiles?

3. Consider, That believers both of Iews and Gentiles, are called in Gospel-times, Israel: and the other Israelites by birth are not to be accounted of in comparison of these Israelites, *John* 1. 47. *Behold a true Israelite indeed, in whom is no guile.* As if he should say, here is the denomination of an Israelite indeed, *one in whom is no guile*, Rom. 9. 6, 7, 8. *They are not all Israel that are of Israel; Neither because they are the seed of* Abraham, *are they all children, but in* Isaac *shall thy seed be called*: That is, They which are the children of the flesh, these are not the children of God, but the children of the promise are counted for the seed: Here be Israelites; this is Israel. Israel is not accounted after-generation now, nor Iews neither. *Rom.* 2. 28, 29. *For he is not a Jew which is one outwardly, neither is that circumcision which is outward in the flesh: But he is a Jew which is one inwardly*, &c. *We know no man after the flesh*, * saith the Apostle, 2 *Cor.* 5. 16. But if Christ have made a distinct Covenant with Israel after the flesh, from the Gentiles, then they sinned in it: then they ought to have known men after the flesh; but Israel after the spirit, is Israel in Gospel-times, *Gal.* 6. 16. *As many as walk according to this rule, peace be upon them, and mercy, as upon the Israel of God*: Not the Israel after the flesh, but the Israel of God, that is, All Believers that are Gods chosen. And the Author to the Hebrews doth not say, *The Covenant is made with Israel after the flesh*, as the Apostle calleth them, 1. *Cor.* 10. 18. But speaking of an Evangelicall Covenant, he speaketh in Evangeli-

* *In respect of Gospel-priviledges.*

Evangelical terms, meaning Believers of Jews and Gentiles: And the very circumstances of the place shew he meaneth *Israel* after the Spirit; for he speaketh of writing his Law in their hearts, and teaching them to know him, and of pardoning their sins; which priviledges belong not to all *Israel* according to the flesh, therefore it is meant *Israel* in Gospel-sense.

4. If this should be restrained to *Israel* after the flesh, and that because *Israel* is named, therefore it meaneth only that people: Then see what consequences will follow from other places of Scripture, that speak in like terms.

1. Christ is said, *Matth.* 2. 6. *To rule the people of Israel*, *John* 1. 49 He is called the King of *Israel*, *Iohn* 12. 13. The people cry before Christ, *Blessed is the King of Israel.* Is not Christ the King and Ruler of the Gentiles therefore? Why the Argument holdeth as good against the one, as against the other.

2. In *Luke* 1. 68. God is called the God of *Israel.* So *Acts* 13. 17. The God of this people *Israel*, *&c.* And he is said, *Luke* 1. 54. To have holpen his servant Israel, in remembrance of his mercy: Shall I conclude now that he is the God of none, but of Israel? and that he hath holpen none but them therefore? How is the tidings of Christ great joy to all people then?

3. He is said to give repentance to Israel, and remission of sins, *Acts* 5. 31. And God is said, *To raise to Israel a Saviour, Iesus*, *Acts* 13. 23. Doth he therefore give repentance to none but Israel? nor remission and salvation to none but they? Have the Gentiles no part in this, because Israel is named? Or doth he mean Israel in Gospel-sense? that is, All Believers of Jews and Gentiles? If he mean not so in these speeches, it is in vain to pray, or preach, or hear, or hope, or believe? All is in vain, there is no salvation for Gentiles. But this is contrary to Scripture, *Ephes.* 1. 7. *In whom we* (that is Ephesian-Gentiles) *have redemption through his blood*, Ephes. 2. 5, 6. *Even when we were dead in trespasses and sins, hath he quickened us together with him, &c. Revel* 5. 9. The Saints sing praise to God, for redeeming them out of every Kindred, and Nation, and Language.

4. Christ saith, he was not sent, *but to the lost sheep of the house of Israel*, *Matth.* 15. 24. Shall I now conclude from this, that Christ was not sent to the Gentiles?

5. Christ is called, *Acts* 28. 20. *The hope of Israel.* Have the Gentiles no hope in him therefore? So that if this be a sufficient ground to conclude, that this covenant was made with none but *Israel* after the flesh, because *Israel* only is named? Then upon the same ground I may conclude, That Christ is the King of Israel only, that God is the God of Israel only, that Christ giveth repentance and remission of sins to Israel onely, that Christ was sent to the lost sheep of the house of Israel onely; that Christ is the hope of *Israel* onely. But all these are false, and

therefore

therefore the other is as false upon that ground.

Object. But it is said in the Covenant, *They shall no more teach every man his neighbour, and every man his brother, saying, know the Lord; for they shall all know me, &c.* But we see no such covenant fulfilled yet, and therefore this is made to Israel only, and reacheth not the Gentiles, but the Jews at their conversion. *Object. 2.*

Answ. 1. That this teaching meaneth the teaching of the Spirit, I confesse; but that this therefore excludeth the teaching of God, by man, as an instrument, I deny: But the meaning is, The Spirits teaching shall be the chief and principall teaching, as in other Scriptures such like phrases are to be understood, *John 6. 27. Labour not for the meat that perisheth, but for that that endureth, &c.* He doth not mean that a man should not labour at all for outward means; but not chiefly, or in the first place. So *Paul*, 1 Cor. 1. 17. *Christ sent me not to baptize, but to preach.* Then it seems he was a false Prophet, ran without a Commission; for he did Baptize, as he confesseth in that Chapter; But he was no false Prophet, but a messenger of Christ, and a true Apostle: The meaning therefore is, That was not the principall work about which Christ sent him, but preaching the Gospel. So it is here, *They shall no more teach every man his neighbour*; that is, not so much, the Spirit shall be chief in teaching, and not so much need of Neighbours and Brothers teaching: It meaneth not they shall not teach at all; for mark Christs command, *Matth.* 28. 19, 20. *Go teach all Nations, baptizing them, &c. teaching them to observe whatsoever I have commanded you: And lo I am with you always, even unto the end of the world, Amen.* So that Christ giveth commission and command to his Disciples to teach, and carry on Ordinances to the worlds end. And *Timothy* having received commands touching Ordinances and Officers in the Church, is charged to keep them till the appearing of Christ, 1 *Tim.* 6. 14. *Answ.* *The Scripture Heb. 8 concerning neighbours and brothers teaching no more, something explained.*

2. Suppose it should be granted, that that is onely the spirits teaching, and all teaching by man excluded; yet it will not follow that the Covenant is not now in force; for is it not in force, except it be in force in the same extent and measure? Except a man be taught onely by the Spirit, is he not taught by the Spirit at all? Is not he as truly taught of God that is taught by Gods instruments in Gods way, as he that is taught by immediate inspiration? Did not God shew *Pharaoh* what he was about to do, *Gen.* 41. 25, 28. And yet *Pharaoh* heard it from *Josephs* mouth: And *Daniel* telleth the King *Nebuchadnezzar*, Dan. 2. 45. *The great God hath made known to the King what shall come to passe hereafter.* So it is here: Shall I conclude then, because the glory and fulnesse of the Covenant is to be made out at the conversion of the Jews; therefore there is no such Covenant made now? Because the shining glory of the Church is to appear after the fall of Anti-christ, when the Bride, the Lambs Wife hath made her self ready; shall I therefore conclude God hath no Church till then? Or that the Church now is not Christs Wife? Or that the

Churches

Churches now have not the same priviledges in their measure, as the Church then shall have? Or that the Church now hath nothing beautifull, because the beauty and glory of things is principally given to that Church? I should falsely conclude, if I should so conclude: Though then the glorious liberty of the sons of God be, yet the Church now is instated into liberty, *Gal.* 4. ult. *So then, brethren, we are not children of the bond woman, but of the free.* Gal. 5. 1. *Stand fast therefore in the liberty wherewith Christ hath made us free, &c.* Nay, there is no change of the Kingdom, but only a more glorious decking of the same Kingdom and Subjects, *Heb.* 12. 26, 27, 28. *Whose voice then shook the earth*; but now he hath promised, saying, *Yet once more I shake not the earth only, but heaven also* And this word, *yet once more*, signifieth the removing of those things that are shaken, as of things that are made; that those things which cannot be shaken, may remain: Wherefore we receiving a Kingdom which cannot be moved, &c. Therefore there shall no new Covenant be made then, which is not in force now, though it shall be then more glorious. So that I hope you see this THEM, that this Covenant is made with, are Gentiles as well as Jews.

Objection 3. Object. *But some say this Covenant is not in force now, and yet the Gentiles justified and saved, by vertue of a Covenant in force too, which is this,* He that believeth shall be saved: *And therefore there is no losse to the Gentiles, though this Covenant be not yet fulfilled?*

Answ. I Answer, When the old Covenant vanished away, this Covenant took place, *Heb.* 8. *ult.* In that he saith a new Covenant, he hath made the first old. Therefore either the first covenant continueth still, or this hath taken place; but the first is dis-annulled, therefore this hath taken place.

2. Those speeches in Scripture that say (as *Paul* did to the Jaylor) *Believe on the Lord Jesus Christ, and thou shalt be saved,* are but promises that center into, and depend upon the Covenant; for there is difference between a promise and a Covenant: God promised, *Jer.* 31. 33. *I will make a new Covenant.* Now here he promiseth to make the Covenant, but it was not a Covenant in force till the death of Christ, and so confirmed by his blood. So is that of believing in Christ, and being saved, a conditionall promise, That upon believing a man shall be saved; but the Covenant is absolute, free without condition: Nay, the conditions of the promises are absolutely promised in the Covenant: so that they all, promises and conditions both, have their rise from the Covenant. And therefore by vertue of the Covenant we have faith given, which is the condition to salvation: For saith God, *I will write my law in their hearts,* &c. And this is part of his law (I mean the law of liberty) *that we should believe on the name of his Son Jesus Christ,* 1 John 3. 23. Now this is promised to be written in the heart, by vertue of this covenant: so that if this Covenant be not in force, there can be no faith, and so no salvation. Beside (saith he) they shall all know me; now knowledge is put for faith,

Answer.

I mean in the clear manifestation of it.

John

John 17. 3. *This is life eternall, that they know thee the only true God, and Jesus Christ whom thou hast sent.* And knowledge is the ground of faith, *Rom.* 10. 14. *How shall they believe on him of whom they have not heard?* Therefore there can be no knowing God, nor believing in God, but by vertue of this covenant: And so the conditionall covenant that they speak of, floweth out of this covenant which is absolute, and therefore it must needs be of force to us Gentiles.

Quest. 5. *Question* 5.

The fifth Question for the explication of the words, is, *Who are his seed, and seeds seed spoken of here?*

Answ. You see this HEE, is Christ; and by seed, peradventure he meaneth the Apostles, whom he first called to him, and sent them forth to beget others; He calleth them children, *John* 21. 5 *Children, have you any meat?* Mark 10. 24. Children, *how hard is it for those that trust in riches to enter into the Kingdom of God*; speaking to his disciples, as the verse sheweth: And by his seeds seed, may be meant those that they begat to him, as *Paul* saith to the *Corinthians*, 1 Cor. 4. 15: *Though ye have ten thousand instructers in Christ, yet have ye not many Fathers, for in Christ Jesus I have begotten you by my Gospel.*

Answ.

Peradventure, by seed, he meaneth the first Church planted in Gospel-times, which was at *Jerusalem*: And by seeds seed, other Churches that were planted by them, when they were scattered by persecution, as *Acts* 8. 1, 2, 3, 4. compared with *Acts* 11. 19, 20, 21.

But to give you the full meaning; I conceive by seed, and seeds seed, he meaneth all Believers among Jews and Gentiles, all the Sons of God by faith, *John* 1. 12, 13. *But as many as received him, to them gave he power to become the Sons of God, even to those which believed on his Name: Which were born not of blood, nor of the will of the flesh, nor of the will of man, but of God.* Here is his seed, *Gal.* 3. 29. *If ye be Christs, then are ye Abrahams seed, and heirs according to promise.* Here is seeds seed; here is *Abraham* the seed, and *Abrahams* seed, *Rom.* 8. 16. *The Spirit it self beareth witnesse with our spirits that we are the children of God* 1 John 3. 1. *Beloved, now are we the Sons of God.* Rom. 9. 8. plainly telleth us who the seed are; the children of the promise are counted for the seed. And these are called, his seeds seed.

1. Either in reference to their Mother the Church, *Gal.* 4. ult. *We are not children of the bond-woman, but of the free. Rev.* 12. *ult.* The woman there, which is the Church, is said to have a seed which keep the commandments of God, and have the Testimony of Jesus Christ.

2. Or else (which I apprehend to be nearer the truth) by seeds seed, he meaneth Believers, that ensue in after-generations, that live one after another by course; for it cannot be meant of any carnall seed: And this appeareth, because they are such, that the Spirit of Christ, and the Word of Christ shall be in their mouths, which cannot be meant of wicked men. And that it is meant of Believers successively in all generations; I

gather from these words, that the Spirit and Word is promised not to depart from them, from henceforth and for ever.

Question 6.

Quest. 6. *What time is pointed at in this word* [*Henceforth*] *when doth this Covenant take place, and begin to be in force or clearly manifested?*

Answ. Here may a four-fold time be conjectured.

1. From *Adam.*
2. From the present time when it was spoken.
3. From Christs coming in the flesh.
4. From the Jews conversion.

And this last may seem to be of most force, from *Rom.* 11. 26. speaking of their calling in, in the end of the world he citeth this very covenant: And so all Israel shall be saved, as it is written, *There shall come out of Sion the Deliverer, and shall turn away ungodlinesse from Jacob,* verl. 27. *For this is my Covenant unto them, when I shall take away their sins.* But we shall finde another time when this Covenant took place, though the glorious fulfilling of it be reserved to that time; as I said before, If Christ be the Testator and Mediator of this covenant, and his blood be the blood of this covenant, it must needs take place at his death. And this appeareth further, because divers of the Jews were converted, saved, had their sinnes taken away presently after CHRISTS death.

Quest. *But how can you think the time may be taken from* Adam?

Answ. It hath some probability.

1. Because the covenant was made with *Adam* after his fall, *Gen.* 3. 13. *I will put enmity between thee and the woman, and between thy seed and her seed; it shall bruise thy head, and thou shalt bruise his heel.* And this covenant *Isaiah* speaketh of, is a covenant of grace: and God hath performed this covenant with the godly seed from *Adam*, giving them his Word and Spirit also, as you may see in *Abel.* And *Gen* 6. 2. *The sons of God saw the daughters of men that they were fair.* Sons of GOD, that is by profession; for if any shall say they were Sons of God by creation; only, so were the daughters of men Gods daughters by creation, therefore this must needs mean more then by creation, even by profession, that had something of God communicated to them: And so Gods Spirit and Word was given to *Abraham*, and to some all along in the time of the Law.

Object. *But God saith,* My Covenant is with them: *And the* Geneva *translation readeth it,* I will make it, *and therefore it cannot look to the time past?*

Answ. The words truly read, are to be rendered thus [*This my Covenant with them*] is, you may see is put in a small letter, as not being in the Hebrew Text: and then the meaning may be this; *This my Covenant I will confirm upon them.* This pointeth not at the time of making the Covenant: And the word [*make*] is added in small letters in the *Geneva* translation,

translation, it is truly rendred thus, *And I will this my Covenant with them:* So that it might be all along in the time past from *Adam.*

The second time is from the present, it seemeth to begin at the present from the Letter, giving the Righteous present consolations against the sins and evils of those times.

And so it is true, in regard of those that by faith apprehend the *Messiah* to come for the present.

But thirdly, I take it, that the time especially pointed at for the beginning of the making good this covenant in a clear and manifest way, was at Christs revealing in the flesh, and shall be wonderfully illustrated at the conversion of the Jews, which is to come.

My grounds why this is the principal time of this covenants taking place, are these:

Reasons why the Covenant took place principally, Christs revealing in the flesh.

1. It is said, *verse* 20. *The Redeemer shall come to Sion.* And this is a part of the Covenant, as you may see by the Apostle, *Rom.* 11 26, 27. *The Redeemer shall come out of Sion, and shall turn away ungodlinesse from Jacob; for this is my Covenant with them, when I take away their sins.* Now such kind of phrases in the Old Testament are principally understood of Christs comming in the flesh, as *Hagg.* 2. 7. *And I will shake all Nations, and the desire of all Nations shall come, and I will fill this house with glory, saith the Lord.* The desire of Nations shall come; that is, Christ come in the flesh: for then was the shaking of Nations fulfilled that the Prophet spake of, as is clear, *Heb.* 12. 26, 27, 28. So *Mal.* 3. 1. *The Lord whom ye seek shall suddenly come to his Temple, even the Messenger of the Covenant whom ye delight in, he shall come, saith the Lord.* That is, Christs comming in the flesh, as appeareth by the first clause, *I will send my Messenger to prepare thy way before thee,* which was *John* Baptist, as appeareth, by comparing this place with *Matth.* 11. 10. *Luke* 1. 78. & 7. 27.

Now this Redeemers comming was, when Christ came in the flesh, as he saith, *I am COME, that they might have life, and that they might have it more abundantly, John* 10. 10. And so *John* Baptist understood it of his comming, when he sent his Disciples to him with this question, *Matth.* 11. 3. *Art thou he that should COME, or look we for another?* And Christ by his answer in the verses following, sheweth that he was he: *Go again and shew John what you hear and see: The blind receive their sight, &c,* As if he should say, These works testifie *that I am he that should come.* In *Luke* 24. 21. say the Disciples, *We trusted it had been he that should have redeemed Israel, &c.* Now he taketh occasion to reprove their slowness to believe: And saith the Scripture, *verse* 27. Beginning at *Moses* and all the Prophets, he expounded to them in all the Scriptures the things concerning himself, shewing that he was come, and was the Redeemer of Israel. In *Acts* 26. 22, 23. *Paul* witnesseth the same; *I say no other things* (saith he) then those which *Moses and the Prophets did say should COME: That Christ should suffer, and that he should be the first that should rise from the dead, and should shew light to the people, and to the gentiles.* And when Christ

was born, *Zacharias* by the holy Ghost blesseth God, *Luke* 1. 68. saying, *Blessed be the Lord God of Israel, for he hath visited and redeemed his people*: As knowing that the Redeemer was COME to Sion So *Revel.* 5. 9. *The four Beasts, and* 24. *Elders* confesse that the Lamb (which is Christ) had redeemed them to God by his blood, out of every kindred, tongue, and nation: so that this must needs be understood of the time of Christs coming in the flesh.

What Sion *is.* 2. It is said, he shall come to *SION.* Now Sion is not only the City of *David*, the place where the Temple was built, and where the people of the Jews assembled to do Sacrifice: but the Gentile-churches of Christ, to be called and gathered after Christs revealing in the flesh, are called SION, *Heb.* 12. 22 *But ye are come unto Mount-Sion, which is the City of the living God, the heavenly Jerusalem,* &c. And so the Saints are called Jews, *Rom.* 2. *ult. He is a Jew that is one inwardly, and that is circumcision that is in the heart, &c.* So that the Gentile-churches, being called SION, as well as the Jews; and Christ being come to *Sion*, it must needs mean his coming in the flesh, when Redemption and Life was made out to the Gentiles.

2. He is said to come to *Sion* (if you take *Sion* for the Jewish Church) in respect of his first manifestation to them, *John* 1. 31. *But that he should be made manifest to Israel* (saith John Baptist) *therefore am I come Baptizing with water, and the Gospel was first to be preached to them.*

As appeareth,

1. By Christs sending forth his Disciples to them first, *Matth.* 10. 5, 6. *Go not into the way of the Gentiles, and into any City of the Samaritans enter ye not; but go rather to the lost sheep of the house of* Israel.

2. By the Apostles speech and acknowledgement, *Acts* 13. 46. *Then* Paul *and* Barnabas *waxed bold, and said, It was necessary the word of God should first have been spoken to you* (speaking to the Jews:) *But seeing you put it from you, and judge your selves unworthy of eternall life, lo, we turn to the Gentiles.*

Again, It is yet more manifest, that it is meant of Christs coming in the flesh.

The Apostle saith, *Rom.* 11 *There shall come out of Sion the deliverer, and shall turn away ungodlinesse from* Jacob. This hath reference to the Jews calling, but it is not limitted to that time, but speaketh of Christs incarnation also, for then he came out of *Sion.*

1. Because he was born of the Jews or Israelites, *Rom.* 9. 5. of whom concerning the flesh Christ came.

2. Because from Jerusalem, or Sion, was the Gospel spread abroad into all the world, *Acts* 8. 4. *Then they that were scattered abroad, went every where preaching the Word*; for the Word was not preached to the Gentiles till that persecution, *Rom.* 15. 26, 27. Saith the Apostle, *It hath pleased them of Macedonia and Achaia, to make a certain contribution for the poor Saints that are at Jerusalem.* Now mark; It hath pleased them (saith he)

he) and their debtors they are: and he proveth it by this argument; for if the Gentiles have been made partakers of THEIR spiritual things, their duty is also, &c. Mark, he calleth them THEIR spiritual things (that is the Jews;) So that then he came out of *Sion* to the Gentiles.

3. Because this is a covenant of grace, and so took its beginning principally and clearly from Christs time, *Rom.* 10. *The word is nigh thee, even in thy heart, and in thy mouth, &c. Say not, Who shall ascend to heaven?* that is, to fetch Christ from thence, &c. *For the word is nigh thee,* intimating thus much, That from Christs revealing in the flesh, the new covenant of grace, the word of the Gospel, is nigh to every one that believeth, or will believe.

The reason of the different reading, in *Isaiah*, and in the *Romans*, is this: *Isaiah* speaketh according to the dispensation of the * legal covenant, which calleth for works: *He shall come to them that turn from ungodliness. Paul* speaketh according to the dispensation of the † Gospel-covenant, which advanceth grace: and therefore it is said, *He shall come and turn away ungodliness from* Jacob. ** or Old. † or New.*

Question 7. *Question 7.*

What is meant by spirit? My spirit which is upon thee?

Answ. The holy sanctifying spirit of God, wherewith Christ was anointed, *Luke* 4. 18. *The spirit of the Lord is upon me, because he hath anointed me to preach, &c.* The Spirit by which he was consecrated and enabled for the work he had to do: And this Spirit shall be given to the parties here covenanted with, which is both the grace of the spirit in the heart, and the gifts of the spirit for the Churches edification, *John* 7. 38. *He that believeth on me,* as the Scripture saith, *out of his belly shall flow rivers of living water.* And truly I do not know where the Scripture hath said it, if not here; *My spirit shall not depart out of the mouth of thy seed, nor seeds seed, &c.* Now saith the Text in *John*, This spake he of the Spirit, that they that beleeve on him should receive: so that this is a spirit communicated from Christ the fountain, to Believers; therefore the same spirit that is upon Christ. *Answer.*

Question 8. *Question 8.*

What is meant by the WORD here? And my Word which I have put in thy mouth.

Answ. The Word that we have from Christ, the Gospel of truth; such a word as Christ preached, *Luke* 4. 18. *the Lord hath anointed me to preach the Gospel to the poor;* he hath sent me *to heal the broken-hearted, and to preach deliverance to the captives, &c. And to preach the acceptable year of the Lord.* The same word did the Apostles preach, the Gospel of truth: *Go* (saith the Angel) *Acts* 5. 20. *stand in the Temple, and speak all the words of this life.* 1 *Tim.* 1. 3. *I left thee at* Ephesus (saith *Paul*) *that thou shouldst charge some, that they preach no other Doctrine:* And what that Doctrine was, see *verse* 15. *This is a faithful saying, and worthy of all acceptati-* *Answer.*

on, that Christ Jesus came into the world to save sinners, of whom I am chief: It is the Gospel preached to the poor.

Quest. 9. Question 9.

Why are these words said to be IN the mouth of Christ, &c.

Answer. *Answ.* Because that which is in the mouth is ready to be uttered, in regard of publishing and declaring the truth, *Exod.* 13. 9. *That the Lords Law may be in thy mouth* (saith the text) What doth he mean by that? why the former verse sheweth: *And thou shalt shew thy son in that day*, saying, *This is done, because of that which the Lord said unto me, when I came forth out of* Ægypt. So that the Law in the mouth sheweth a readiness to divulge and publish it, *Numb.* 22. 38. saith *Balaam, The word that God putteth in my mouth, that I will speak.* Mark, the word is put into the mouth to be spoken, *Numb.* 23. 5. 12. 16. *The Lord put a word in* Balaam's *mouth*, and said, *return to* Balak, *and thus shalt thou speak.* Vers. 12. *Must I not take heed to speak that which the Lord hath put in my mouth?* Vers. 16. *And the Lord put a word in* Balaam's *mouth*, and said, *Go again to* Balak, *and say thus.* Nay, it is spoken of this very Christ prophetically, *Deut.* 18. 18. *I will raise them up a Prophet from among their brethren like unto thee, and will put my word in his mouth, and he shall speak unto them all that* I *command him.* Mark, the words in the mouth is, that they may be published. 2 *Sam.* 14. 19. When the woman of Tekoah had spoken to King *David*, said she, *Thy servant* Joab, *he put all these words in the mouth of thy handmaid.* Psa. 5. 9. *There is no faithfulness in their mouth.* That is, they speak not truly, nor faithfully. *Psal.* 40. 3. He hath put a new song in my mouth, even praise to our God. Mark, a song in the mouth, is praise to be uttered. *Mat.* 18. 16. That in the mouth of two or three witnesses every word may be established. (*i. e.*) that they may speak and testifie what they hear: So that all along, the Scripture meaneth delivering a message, declaring or publishing: so that by Word in their mouth, is meant, That they shall preach the same Gospel that Christ preached.

Quest. 10. Question 10.

Why doth he say then, His word shall not depart out of their mouth? *This seemeth to contradict the other?*

Answer. *Answ.* He doth not mean that they should keep his words there, and not utter them forth: but he meaneth, they should meditate upon them, and have them ready to declare, as occasion serveth. *Josh.* 1. 8. This book of the Law shall not depart out of thy mouth; but thou shalt meditate therein day and night, that thou mayest observe to do all that is written therein.

Quest. last. The last question is,

For how long is this to continue?

Answer. *Answ.* The word saith, *for ever.* The Geneva Bible saith, *even for ever.* Another translation hath it, *from this time forth for ever more, world without end.* And this appeareth, that it is to continue while the world lasteth, because it is a covenant of grace, which is an everlasting covenant,

For,

Jer. 32. 40. I will make an everlasting covenant with them, that I will not depart from them, &c. For ever here, meaneth to the end of the world, as *Matth.* 6. 13. [For thine is the Kingdom, the power, and the glory, for ever] Now Christs Kingdom is Christs for ever, and this covenant concerneth Christs Kingdom; it concerneth the distribution of the Spirit and Gospel: And so for ever is taken, *John* 6. 58. He that eateth of this bread, shall live for ever, What is spoken of Christ or his Kingdom in this term [*for ever*] is taken without limitation of time *Rev.* 11. 15. The kingdoms of this world are our Lords and his Christs, and he shall reign for ever and ever. Restrain the word how you will, or can, and it meaneth to the last period of the thing treated of, *Philem.* 15. Perhaps he departed for a season, that thou shouldst receive him for ever. (*i. e.*) to the last period of life; till the relation of Master and Servant be broken by death. So here [*for ever*] (*i e.*) so long as there is any Spirit or Word of Christ to be distributed.

So that I hope (through the assistance of Christ, whose servant I am, and upon whom I depend) I have laid such a foundation, that Earth and Hell cannot raze; concerning the meaning of the holy Ghost in this Scripture, and now I shall confidently build upon it.

The point of Doctrine from the words thus opened, shall be this.

Doctrine. That from the time of Christs coming in the flesh, and revealing the new Covenant, throughout all ages, to the worlds end: There shall be a succession of Believers that shall have the Spirit of Christ, and the Gospel of Christ communicated to them, and be enabled in some measure to hold it forth, and publish it.

I have three things to handle in following of this point: The Explication of it, and the Confirmation, and the Application.

The Point explained. 1. I shall explain something in the point, that you may know what I mean.

1. To tell you what I mean by Christs coming in the flesh, and revealing the new covenant: I mean by this, his being incarnate in the dayes of his flesh, tendering grace to the Jews, and giving some glimpses to the Gentiles: And after his death, giving commission to his Disciples to go teach all Nations, and hold him forth to every creature,

2. By Ages, I mean Generations; that there was not any Generation of men, nor any age of time, but this was in some measure made good.

3. By succession of Believers, I mean not carnall naturall succession; That a believing man must needs have a believing childe. Neither do I mean that the succession of Believers was in one place, City, or Countrey or Nation; but that there hath been alway believers in one place or other; neither do I mean any personall succession, in regard of office, as of Apostles, and the like; nor a succession of order and ordinances among those believers in all particulars: But that the world in all ages hath

hath had Believers, whom God hath accounted for his people, and who have been indued with the Spirit of Christ, and the Word of Christ, and enabled in some measure to declare it.

A threefold succession cleared.

And so understood, I shall endeavour to clear three things.

1. That there hath been alwayes a succession of Believers.

2. That there hath been a succession of Spirit.

3. Of the Word, or Gospel, or Prophecying, or declaring of the Gospel.

1. *Of believers.*

Concerning the first of these, two things will make it good.

1. It was Prophecied of.

2 It was performed.

Believers succession first prophecied of.

1. It was Prophecied of. The first Scripture I shall name, is, *Psal.* 72. 5. *They shall fear thee as long as the Sun and Moon endureth, throughout all generations.* Mark, throughout ALL generations.

Object. But some may say, This is spoken of the time when Christ shall set up his Kingdom.

Answ. I know it is; but if you restrain it only to his Monarchy, you are deceived; He set up his Kingdom in part when he dyed, and rose from the dead, and gathered in Souls and Churches to him; for upon this consideration the Apostles preached, *Acts* 5. 29, 30, 31. *Then Peter and the other Apostles answered and said, We ought to obey God rather then men: The God of our Fathers raised up Jesus, whom ye slew, and hanged on a tree, Him hath God exalted with his right hand to be a Prince, and a Saviour, to give repentance to* Israel, *and remission of sins: And we are his witnesses of these things, and so is the holy Ghost, whom God hath given to them that obey him.* Mark, they witnessed, and the holy Ghost too, that CHRIST was exalted now to be a Prince; therefore now his Kingdom began.

Another Scripture is, *Psal.* 100. 5. *For the Lord is good, his mercy is everlasting, and his truth endureth to ALL generations.* He speaketh here of a mercy joyned with truth; A covenant-mercy, a Church-mercy, as is clear out of the Psalm: and this endureth to all generations; therefore there must needs be a Church in all generations.

A third Scripture is, *Psal.* 102. 12 *But thou, O Lord shalt endure for ever, and thy remembrance to ALL generations.* And then see, vers. 13. *Thou wilt arise, and have mercy upon Sion.* I but some may say, Sion lyeth in the dust? True, but it is *Sion* still, though *Sion* afflicted; for if it were not *Sion*, how could God have mercy upon *Sion*.

A fourth Scripture is, *Psal.* 45. *ult. I will make thy name to be remembered in ALL generations; therefore shall the people praise thee for ever and ever.* It matters not to this point, whether this be the speech of Christ, or the Church: If of Christ, then it sheweth that the Church shall be mentioned in all generations. If of the Church, then she could not cause Christ to be remembred, if there were no Church to remember him.

A fifth Scripture is, *Exod.* 3. 15. When God had declared his Covenant-name there, saith he, *This is my Name for ever, and this is my memoriall*

to

to ALL generations. Shewing clearly, that there should not be a generation, but there should be some in it that should remember God in his covenant, and by his covenant-name.

A sixth Scripture is, *Luke* 1. 48. *From henceforth* (saith *Mary*) *ALL generations shall call me blessed.*

Object. But some may say, So do the Papists most frequently, therefore this will prove nothing.

Answ. The meaning is not, that they shall call her blessed in complement, but in truth, that having tasted the sweetness of Christ, they should look upon her as a blessed instrument whom God raised up for the bringing him into the world, by whom they have unspeakable benefits; For this in Scripture-sense, is the meaning of this phrase, to call blessed. *Psal.* 72. 17. *His name shall endure for ever, his name shall continue as long as the Sun: Men shall be blessed in him.* Mark, there is a rich benefit: and now mark, from the tasting and enjoying of this benefit, all nations shall call him blessed. So *David* called *Abigal* blessed, in relation to the good he had by her. And so *Matth.* 23. *ult. Ye shall not see me henceforth, till ye shall say, blessed is he that cometh in the name of the Lord* (i. e.) bringeth us good news of Christ. *Mal.* 3. 12. All Nations shall call you blessed, for you shall be a delightfull land, *&c.* That is, they shall acknowledge the goodnesse of God in a speciall manner to you. And so it is meant in *Luke* 1. 48. From the taste and apprehension of Christ, they shall look upon *Mary* as one highly favoured of God, and as a blessed instrument of bringing him into the world, that they have happinesse in: And then how can they acknowledge the goodnesse of God to *Mary*, that know not God, nor love not God, nor care not for God at all, nor feel no sweetnesse in God communicated to their souls? So that this proveth, that in all generations some shall enjoy benefit by Christ, and be his people.

2. I will now not only prove it was foretold, that it should be so, but that it was so. *2. Performed.*

1. Christ called a people to him when he was upon earth, which followed him in the regeneration, his Disciples, I mean the Twelve and divers others. *There were Believers in all ages.*

2. Those Apostles and Disciples were sent by him to call in others, both Jews and Gentiles: and they did so, as the history of the Acts maketh it manifest: And so it is clear, that a succession of believers continued till the time of Antichrist, 2 *Thes.* 2. 3. [That day shall not come, except there be a falling away first, and that man of sin be revealed.] So that till the revealing of that man of sin, there was no falling away; but Believers maintained the Gospel in all ages; for the falling away is shewed to be by reason of the revealing of the man of sin.

3. Now that there was a succession of Believers under Antichrist, or in the time of Antichrist, is clear also, from *Rev.* 12, 1. &c. *And there appeared ing the Woman cloathed with the Sun, opened, to have relation to the Primitive the Church before the apostacy.* *The Text,* Rev. 12. 1. *concern- Church, I mean*

peared a great wonder in heaven, a woman cloathed with the Sun, and the Moon under her feet, and upon her head a crown of twelve Stars. The woman was the Church, cloathed with the Sun; that is, The Church in her glorious array; And what Church can this be, but the Church in the Primitive times, when she was most pure, (as things are most pure at the fountain) when the Doctrine of Christ most purely dispensed, and believers cloathed with the Sun of Righteousnesse, the Righteousnesse of Christ, set forth in Scripture.

The Moon under her feet, some say is outward things that are mutable and changeable as the Moon; but I take it, the meaning is, as the Moon hath a borrowed light from the Sun, so the wayes of this Church, where her feet went, were borrowed from Christ, the true Sun of Righteousnes: And indeed, this Church for her Ordinances and Discipline had her light from the Sun CHRIST, and so walked.

The Crown of twelve Stars, was the Doctrine of the twelve Apostles; for the Angels of the Churches are called Stars, *Revel.* 1. *ult.* These are in the hand of CHRIST; but upon the head of the Church, as her Ornament.

Now this could agree to no Church, but the Primitive Church; for,

1. It could not be meant of any Church before this time; for the Revelation was of things to come after, *Rev.* 4. 1. saith the first voice out of heaven, *I will shew thee things which must be hereafter.*

2. It could not be meant of the glorious Church of the Jews, for that shall not be driven into the wilderneſſe, after once set up, *Revel.* 21. 4. *God shall wipe away all tears from their eyes: and there shall be no more death, neither sorrow, nor crying; neither shall there be any more pain, for the former things are passed away.* Chap. 20. 9. *The enemies compassed the Tents of the Saints, but fire came down from God, and consumed them.* Therefore it must needs be the Primitive Church. I mean, before the failing away.

Object. But this cannot be meant of the Primitive Church; for we read of the design of the Beast against that Church, before this Woman is mentioned, *Rev.* 11. 7. *The Beast that ascendeth out of the bottomless pit shall make war with them, and shall overcome them, and kill them.* Yea, the Beast made war against them, under the sounding of the fifth Angel, *Rev.* 9. 1. For then the bottomlesse pit was opened; but this Woman seemeth to shew her self under the seventh Angels sounding, *Rev.* 11. 15. *And the seventh Angel sounded, &c.* And so he goes on to shew what fell out under it, and without distinction mentioneth the History of this Woman.

Answ. This Book mentioneth things, first, more darkly, then repeateth them again, as occasion serveth, and as times should discover them more clearly; As the opening of the bottomlesse pit is mentioned, *Chap.* 9. 1, 2. And yet the rising of the Beast is mentioned again. *Chap.* 13. 1. And after the pouring out of the Vials, *Chap.* 16. which sheweth the utter ruine

of

of the Beast. The Woman is mentioned in her pomp again, sitting upon the Beast, *Chap* 17. So the calling of the Jews is mentioned, *Chap.* 7. from 13. to the end. But yet darkly; it is mentioned more clearly, *chap.* 19. 7, 8, 9, &c. But most clearly, *chap.* 11, and 22. And so it is here in the 12. *chapter.* This is a repetition, more clearly setting out the state of the Church under the Emperors, and the Pope both.

Now to let other things passe, This Woman is driven into the Wilderness, *Revel.* 12 6. 14. *And the woman fled into the wilderneſſe, where she hath a place prepared of God, &c. And to the woman was given two wings of a great Eagle, that she might fly into the wilderneſſe, &c.*

Two Questions answered about the Womans being in the wilderness.

Where we must examine two things,

1. What she did there.

2. How long she was to continue there.

Quest. 1. *What she did there? And what the wilderneſſeis?*

To the first, she was fed there, and nourished and preserved; not destroyed and come to nothing; but supported, and fed, and continued, *Revel.* 12. 6. 14. There she was to live and continue, and have supply and nourishment: And the Wilderness (I conceive) is the Temple, spoken of, *Rev.* 11. 1. For the Temple was to be taken care for, when the holy City was troden under foot, and the two Witnesses propheſied in sackcloath, and the Worshippers were in the Temple, which was nothing else but the Woman in the Wilderness, in a more retired condition; and yet there was two Witnesses to feed her there.

Quest. 2. *How long she continued there?*

The second Question is, *How long this Woman was to continue in the Wilderneſſe?*

Answer.

Answ. Fourty two moneths: The same term of time that the holy City is troden under foot, *Rev.* 11. 2. The time of the two Witnesses prophesying in sackcloath, *Rev.* 11. 3. which is 1260 dayes: It is just the the time, and the same time of the Beasts rising and reigning, *Rev.* 13. 5. There was power given him to continue, or make war, Fourty two moneths: And this time she was to abide in the Wilderness, *Rev.* 14. 6. 1260 dayes, *Verse* 14. Three years and a half, set out by these terms, A time, times, and a half a time; all these fall into the same time.

Quest. It may be demanded, *For how long time is this Fourty two moneths?*

Answ. It cannot be limitted to three common years and a half; for this is the time wherein Antichrist should be born, grow up, and have dominion over the Nations, be wounded, and be healed again; all which could not be in such a space of time, and experience telleth us the contrary; therefore we must seek out some other meaning.

The explication of the forty two moneths.

Let us therefore number them according to other Scriptures, and according to the old types; for (almost) all things in this book are spoken according to old types.

1. Then shall each moneth note out seven years, as *Daniels* weeks did: there is no Scripture to second it: And beside, these moneths are counted by the particular dayes afterwards; therefore that cannot be.

2. Observe, These moneths are no Julian moneths neither; for after this account there would be eighteen dayes more, above the number here set down: Therefore we must reckon them Ægyptian moneths, that is, Thirty dayes to a moneth, and so the time will be just 1260. dayes: And I reckon them so, because the two Witnesses are said to be slain, and lie dead in the great city, spiritually called *Sodom* and *Egypt*.

3. Observe, We must begin this account neither from the passion of Christ, nor from the time of *Johns* being in the Isle, for that is forbidden, *Rev.* 4: 1. [I will shew thee things which must be done hereafter.] For next that time was the dwelling in heaven, and cloathing with the sun, as I shewed before.

Now therefore the dayes or moneths must needs be prophetical, a year for a day, according to *Numb.* 14. 34. *Ezek.* 4. 6. *I have appointed thee a day for a year.* A day for a year, (so the Hebrew hath it.) And so in *Numbers*, Fourty dayes, each day for a year, ye shall bear your iniquities: And so must these dayes be numbred.

Now it appeareth by that which I have spoken (when this account beginneth, I shall not be curious in searching it out;) but this lieth clear, That through the time, times, and half a time, the fourty and two months, the thousand two hundred and sixty dayes, while the two Witnesses prophesied in sackcloath, and the Woman lay hid in the Temple or Wilderness, and the Beast raged and made war; yet there was the Woman still, she was not slain, nor buried, nor rotted to dust; for, *Revel.* 12. 6. She is said to have a place prepared of God, that they should feed her there 1260. dayes: Therefore she was a living woman, else she could not have been fed. And *verse* 14. She is said to be nourished for a time, times, and half a time: so that she decayed not utterly. And this Church is said to have a seed that keepeth the Commandments of God, and have the Testimony of Jesus Christ, *vers. ult.* So that you see there hath been Believers in all ages, even in the darkest times of Antichrists rage and reign.

But lest any should cavil at this (and yet I know not how he should) therefore consider, I shall make it good, so, that I think Satan himself cannot deny it.

In the fourth chapter of this Revelation, he pourtraieth and setteth out a true Gospel-Church, with her Ordinances and Officers (for in this book he speaketh not of things in the glorious Heavens, but in the Church on Earth, till the calling in of the Jews, as any ingenuous man may easily observe.)

Now then, what society can this be, but the true Church of Christ, that worship God upon earth, over whom Christ reigneth, and which worshippers are in his presence continually? Now these Officers are called four Beasts, *chap.* 4. 7. The first beast is like a Lyon, *i. e.* the ruling Elder, who is terrible to unruly walkers. The second is like a Calf, *i. e.* the Pastor, in regard of his labour and care of the Church. The third had

had a face like a Man, (*i. e.*) the Deacon, exercised about the bodies of Men. The fourth like a flying Eagle: that is, The Teacher, who soareth aloft to find out true Doctrine, and to beat down Errors, and to spy when they spring up, and oppose them. The four and twenty Elders, that is, The company of Saints, *that worship God according to his Word:* And they are said to have long white Robes, and Crowns, and Thrones; because they are Kings and Priests, *Revel.* 1. 6. And they are said to be Four and twenty, alluding to the Four and twenty Orders of the Priests of old, 1 *Chron.* 24. from the 4. to the 19. verse. And so the Singers are divided into Four and twenty Orders, 1 *Chron.* 25. 8. to the end: And the Gospel-saints are chief Singers.

The 4. Beasts, and 24. Elders explained.

Now these Worshippers are mentioned as occasion serveth throughout the Book, *Chap.* 5. 5. In the mourning time, that none were found worthy to open the little mysterious Book sealed: *One of the ELDERS said, &c.* Vers. 8. *When Christ had taken the Book, the four Beasts, and four and twenty Elders fell down before the Lamb.* And among the praises of all creatures, vers. 14. *The four Beasts said, Amen, and the four and twenty Elders fall down and worship.* And *Chap.* 7. After all the Seals were opened, *vers.* 11. we read of the Elders and the four Beasts before the Throne again. And so *Vers.* 13. and *Chap.* 11. 16. ye read of the ELDERS again, even in the time when the Church was in the Wilderness, and the Witnesses slain; between the second and third great Woe. Indeed it is to be observed in this place, he mentioneth not the Beasts, shewing (as I conceive) that now the Officers of the Church were put down, and there was no publick office in regard of Antichrists tyranny: But there is Elders, Believers still, And then see, *Chap.* 19. 4. After the fall of Antichrist, and arraying of the Bride, ye read of the four Beasts, and four and twenty Elders again *: They worship God that sate upon the Throne: so that these places shew, here was Gospel-saints in all times.

* *This place is to be noted concerning restoring of Officers and Ordinances after the apostacy.*

Consider also these places, *Rev.* 6. 11. we read of Saints, *that white robes were given unto*, and they were bid to rest a little season till their fellow-brethren were slain, as they were: shewing that there was then brethren to be slain still: And this was at the opening of the fifth Seal, *vers.* 10. *Revel.* 7. 3. At the time of sealing, we read of *servants of the living God to be sealed*; which servants of God are set out by their number, in the rest of the Chapter. *Revel.* 8. 1. *There was silence in Heaven (i e.)* in the Church: so that there was a Church still, at the opening of the seventh Seal. And *Verse* 3. The Angel is said to have *Odours, that he offered with the prayers of all Saints:* so that there was Saints that prayed still. So *Verse* 10. *A star fell from Heaven:* (*i. e.*) some Minister, or eminent man from the Church; for the Angels are called Stars, and the Church Heaven, in this Book. *Chap.* 9. 4. At the Locusts coming forth of the smoak, there is mention made *of the men that had the seal of God in their fore-heads.* And *Chap.* 11. 1, 2, 3. There is mention made of worship-

Saints in all ages proved clearly.

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pers of God in the Temple, even when the holy City was troden under foot: And there is mention made also of the two Witnesses that prophesied in sackcloath at the same time, which I conceive were to feed the Woman in the Wilderness. At the 15, and 16. verse of the same chapter, after the rising of the two Witnesses, there is a voice in Heaven again, *praising God, and giving glory to him.* Chap. 12. *ult.* The Woman in her banishment is said to have a seed (*with whom the Dragon made war*) *that keep the Commandments of God, and have the Testimony of Jesus.* Chap. 13. 6, 7, 8, 9, 10. We read of some that dwell in Heaven (*i. e.*) in the Church. *Vers.* 7. There he mentioneth Saints that the Beasts made war with. *Vers* 8. There is some written in the *Lambs book of life*, that are excepted from worshipping the Beast, when all others worshipped him. And *Vers.* 9, 10. The Saints are shewed wherein their Patience and Faith lieth at that time; and they are commended for being patient, and believing then. *Chap.* 14. 1 We read of 144000. that stood on Mount-Sion with the Lamb. *Mount-Sion* (*i. e.*) a Gospel-Church, *Heb.* 12 22. And these are they that praised God, and are called Virgins, and redeemed ones. *Ver.* 4, and *ver.* 6. we read of an Angel preaching the Gospel; that *Revel.* 1. 20. is, a Gospel-Minister, for they are called Angels. In the 12. *vers.* we read of Saints again that are patient, and keep Gods Commandments. And *vers.* 13. we read of the blessedness of the dead, that dye in, or for the Lord, even at that time under Antichrist. *Chap.* 15. 2, 3. we read of those that had got the victory over the Beast, and over his Image, and over his name, and over the number of his name, that stood upon the sea of glasse mingled with fire, singing the song of *Moses*, and of the Lamb. And *Chap.* 16. 5, 6, 7. There we read of Angels that bless and praise God, and confess his righteousness and justice, at the pouring out of the third Vial. And *Verse* 15. Christ saith, *Blessed is he that watcheth, and keepeth his garments:* shewing that some did watch; for if none had watched, he would never have pronounced any blessed in that particular. *Chap.* 17. 6. *John* saith, *I saw a woman drunk with the blood of the Saints, and Martyrs of Jesus:* So that there was Saints in the reign of the Whore, how could she shed their blood else? *Verse* 8. It is said, *They of the earth shall wonder, whose names are not written in the Book of life.* Shewing that they whose names are written there, shall not wonder: there is some excepted. And when all the Kings of the earth war against the Lamb; *vers.* 14. we read of some that are on his side, that are said to be called, and chosen, and faithful. In *Chap.* 18. 4. when *Babylon* is cryed down, God calleth a People of his to come out of her; shewing that then he had a People in *Babylon.* And *Chap.* 19. 1. We read of much people in Heaven praising God, singing *Hallelujah* for the fall of the Whore. *Verse* 5. All Gods servants are exhorted to praise him; shewing that he had servants then. And *Verse* 11, 12, 13, 14. Christ goeth forth conquering upon the white Horse: And it is said, *The Armies that are in Heaven* [that is in the Church] *followed after him.* And *Chap.* 20. We read of Saints, that

would

would not worship the Beast, nor his Image, &c. and they lived and reigned with Christ. And verse 9. *Gog* and *Magog* are said to compasse the Tents of the Saints, and the beloved City: so that still there is Saints. And *Chap.* 21. 3. *The tabernacle of God is with men, and he will dwell with them, and they shall be his people,* &c. So that it is clear against all the cavils in the world, that there have been Saints at all times, in all ages of the world: And those Saints have gone under the name and title of the Church, as appeareth, *Ephes* 3. *ult.* where *Paul* desireth [That unto God might be glory in the Church by Christ Jesus, throughout all ages world without end.] Here the Apostle concludeth, that there shall be a Church in all ages, wherein GOD shall have glory by Christ, even world without end, *Ephes.* 4. 12, 13. [For the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ;] How long? [Till we all come in the unity of the faith, and of the knowledge of the sons of God, unto a perfect man, unto the measure of the stature of the fulnesse of Christ:] so that there is Saints to be perfected in all ages till the unity of the faith.

Paul in 1 *Tim.* 6. 13, 14 15. chargeth *Timothy*, in the sight of God, and Jesus Christ; *That he should keep the Commandment that he gave him, without spot un-rebukeable, untill the appearing of our Lord Jesus Christ, which in his times he shall shew, &c.* Now by this commandment, he meaneth all the precepts concerning Church-worships, Doctrines, Ordinances, and Officers.

That commandement in 1 *Tim.* 6 *explained and cleared.*

Object. *But he saith, This commandment, importing some one duty enjoyned, and not all things in the Epistle?*

Answ. Our Saviour saith, *Matth.* 22. 37. *This is the first and great commandment.* He meaneth that which containeth all the duty of man to God: And he calleth that the second commandment, that containeth all a mans duty to man. And why may he not do so here also? and that because this Epistle containeth the duty of a Church towards God especially.

Object. *But here in* Timothy, *Chap.* 6. 1. He taketh order for servants to be faithfull to their Masters, *and that concerneth not the duty of a Church to God?*

Answ. In the fourth commandment, which is a branch of that great commandment, spoken of, *Matth.* 22. he saith, *Six dayes shalt thou labour,* &c. Now this concerneth man, and not God, and yet it is in the first Table; but he meaneth they should so dispatch their businesse in six dayes, that God might have his time when it cometh, for that is the drift of the holy Ghost there: So it is here, servants should be so subject and ready to obey, and so faithfull, that God might have his honour, and the Church worship God with lesse distraction: This maketh nothing against the interpretation I have given, but rather for it.

Object. *But for all this, this charge was not kept, and the Apostle foresaw it could not be kept; for* 1 Tim. 4. 1. *he saith,* In the latter dayes some shall depart

depart from the faith, giving heed to seducing spirits, &c. *And 2 Thes. 2. 10. Antichrist is said to come with all deceivableness of unrighteousness in them that perish.*

Answ. We cannot conclude from these Scriptures, that it was not kept: For in 1 *Tim.* 4. 1. he saith, *Some shall depart from the faith,* not all: And 2 *Thes.* 2. 10. He saith, *In them that perish*, not in all: And therefore here can be no certain conclusion that it was not kept.

Thus I have proved the first branch of the point, *viz.* That there hath been, and ever shall be a succession of Believers.

Now I shall give you some reasons of the point, and then come to explain and prove the other two successions: And truly the reasons for this branch will prove them also, if I had no more to say: For the proving of Believers to be in all times, will necessarily prove the communication of the Spirit and Word: For to believe without the Spirit of God, is a groundless thing, seeing faith is a fruit of the Spirit, *Gal* 5. 22. And to believe, and have the Spirit, and yet to be able to say nothing for God, is as strange! Consider but these places, *Gal.* 3 26. *Ye are all the sons of God by faith in Jesus Christ.* And then what followeth upon this, *Gal.* 4. 6. *And because ye are sons, God hath sent forth the spirit of his Son into your hearts, whereby we cry, Abba, Father.* 2 Cor. 4. 13. *We having the same spirit of faith, according as it is written, I believed, therefore have I spoken; we also believe* [and what then?] *therefore speak.*

Now I come to the Reasons of the point.

Doct. From the time of Christs coming in the flesh, and revealing of the new covenant, throughout all ages to the worlds end, there hath been, and shall be a succession of Believers, that have the Spirit of God, and the Word of God communicated to them, and are enabled in some measure to declare it.

REASON I.

Reasons to prove the point in the first succession of believers. The first Reason is taken from the nature of Christs Kingdom, that in the manifestation of it, began at his birth, and so continueth and increaseth till it cometh to its glory *Isa.* 9. 6, 7. *Unto us a child is born, unto us a Son is given, and the government shall be upon his shoulders,* &c. *Of the increase of his government and peace there shall be no end —from henceforth even for ever.* So that from his birth there shall be an increase of his government for ever.

And lest any should say, This is his Kingdom in Heaven: It is said, His government is upon the Throne of *David*, and that was never his Throne in Heaven, but on Earth: so that of this there is no end while the earth lasteth. So also the Angel confirmeth it, *Luke* 1. 32. 33. speaking of Christ, *He shall be great, and shall be called the son of the highest, and the Lord God shal give unto him the throne of his Father* David. *And he shal reign over the house of* Jacob *for ever, and of his kingdom there shall be no end.* And that this is meant of Christ, *Peter* explaineth it, *Acts* 2. 30. To

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this purpose it is propheſied of him, *Pſal.* 45. 6. *Thy throne, O God, is for ever and ever*, &c.

But if there were a time wherein Chriſt had no people upon earth, then he could have no Throne upon earth: For among, or rather over the wicked, is Sathans throne, *Rev.* 2 13. and there he dwelleth.

Object. *But there was a Church of God.*

Anſw. It is true: But the Church of God were none of Sathans ſubjects, but the wicked: Had there been none but true believers, could it have been ſaid, Sathans Throne was there? In *Epheſ.* 2. 2. He is called *the prince of the power of the air, the ſpirit that worketh in the hearts of the children of diſobedience.* So on the other ſide, where there is not one true Believer, can it be ſaid, *Chriſts* Throne is there? A Throne preſuppoſeth a King, and a King preſuppoſeth Subjects, for they are relatives. A Huſband preſuppoſeth a Wife, and a Father preſuppoſeth a Childe; for where the one is wanting, the other cannot be appropriated. So if *Chriſts* Throne ſtand for ever, it preſuppoſeth him a King for ever: If he be a King for ever, it preſuppoſeth him to have ſubjects for ever.

2. Becauſe, if there ſhould not be a ſucceſſion of Believers, and of the communication of the Spirit and Word, God could not be faithfull, he ſhould break his Covenant of Grace: You ſee here, it is reſolved upon by a Covenant; yea, a perpetuall Covenant, that it ſhall be ſo. And the Text tels us, *Pſal.* 111. 5. *He will be ever mindfull of his Covenant.* But if there hath been ſome age, wherein there hath not been Believers, and diſtribution of Spirit and Word, or declaring the Goſpel; then GOD hath not been ever mindfull of his Covenant: How ſo? why he failed ſuch an age. And then it will follow, that God is not ſo faithfull to his Church now, as he was to Iſrael of old. It is ſaid, *Pſal.* 105. 8, 9, 10, 11. *He hath remembered his Covenant for ever*; that is, To *Abraham, Iſaac, and Jacob*, and *Iſrael*, as you may ſee. And ſaith *Solomon*, 1 King. 8. 56 *There hath not failed one word of all his good promiſe which he promiſed*, &c. But now it ſeemeth there faileth of his good promiſe to his in Goſpel-times, if the Doctrine be not true: But God never failed of his Covenant: Therefore, &c. *Reaſon* 2.

3. There muſt needs be a ſucceſſion of Believers in all ages, becauſe the world ſtandeth for their ſakes; for when they are taken away, then cometh the end; when God hath made up his number, *Iſa.* 1. 9. *Iſrael had been utterly deſtroyed, had it not been for the remnant that were Gods.* Matth. 5. 5. *Bleſſed are the meek, for they ſhall inherit the earth.* Now then God cannot deſtroy the world while any righteous man remaineth; for then the righteous cannot have his inheritance. *Paul* telleth the Church, 2 *Cor.* 4. 15. *All things are for their ſakes*: And *Rev.* 7. 3. The Angel that had the ſeal of the living God, calleth to the Angels that held the four winds, ſaying, *Hurt ye not the earth, neither the ſea, nor any tree, till we have ſealed the ſervants of our God in their fore-heads.* If God had had no ſervants, there would have been no ſtoppage made of ruine; for it is *Reaſon* 3.

for their sakes, *Matth.* 14. 22. But the world standeth still, and the earth is preserved, and men live in all ages: Therefore God hath still an Elect, a People, a Remnant in all ages, and so shall have to the end of the World.

Reason 4. 4. Because God committeth (in evil times) his truth and Gospel to his Churches and Disciples keeping. And if so, if they should utterly fall, and none be left, the truth should utterly fall upon earth, 1 *Tim.* 3. 15. The Church of God is there called the pillar and stay of truth; that is, To bear it up, and maintain it against wicked men that would raze the foundation of truth. In *Isai.* 8. 16. In the overflowing destruction threatned there, he saith, *Bind up the Testimony, seal up the law among my Disciples* Now if there be no Disciples in some age, how can the law be sealed up among them?

Reason 5. 5. Because it is Gods purpose to dwell among men: and for that end he hath given gifts to his Chosen, *Psalm* 68. 18 *That the Lord might dwell among them.* Now, if there were not a people of God at all times, God could not be said to dwell, for he dwelleth in his people only. *Isai.* 57. 15. 2 *Cor.* 6. 16. *I will dwell in them* (saith God) *and walk in them.* In whom? why in his covenant-people, as the next words shew, *and I will be their God, and they shall be my people.* So *Paul* telleth the *Ephesians*, Chap 2. 22. *They were a habitation of God through the Spirit.* But God will dwell, as the Psalm speaketh, that is, Continue: *And God will not dwell with wickedneſſe*, Psalm 5. 5. And *Jer.* 12. 7. *I have forsaken mine house, I have left mine heritage* (saith the Lord) why, what is the matter? *They had dealt treacherously, and were grown wicked, and cryed out against God*, as *vers.* 6. 7. If God should have no Church nor Saints upon Earth, then he should have no House or Temple; for the Church of God is called the House of God: it would render God careleſſe, that would let his House go down, and be utterly ruined.

Object. *But when the new Jerusalem it set up,* Rev. 21. 2. *It is said*, The Tabernacle of God is with men, and he will dwell with them, &c. *therefore that is the time when God will dwell.*

Answ. That is only in regard of the glorious and eminent presence of God, and not that he will not dwell with his people before; but he will now fulfill all his promises in a more ample manner and measure, as I shewed before.

Reason 6. The 6. Reason is taken from the continuance of his name, *Psal.* 72. 17. *His name shall endure for ever: his name shall be continued as long as the Sun, &c.* Now if his name shall continue, then there must continue a people to bear his Name: and this Name (as you may see by the context) is specially his Worship, and service, and submitting to him, and his defending of his people. *Mal.* 1. 11. *From the rising of the Sun, to the going down of the same* (saith the Lord) *my name shall be great among the Gentiles: And in every place Incense shall be offered to my Name, and a pure offering; for my Name shall be great among the Heathen*; that is, There shall in

in every place be a people called by his Name, or upon whom his Name is called.

The seventh Reason is taken from the general drift of the Scriptures: When God made the Old Covenant with his People Israel, though they sinned and fell fearfully, yet he never left himself without a People: And he is ever mindful of his Covenant, *Isa* 54. 9, 10, 11, 12. See how he bindeth his Covenant with words and oaths there: And lest any should say, This concerneth the Jews only; *Verse* 13. he saith, *All thy children shall be taught of the Lord*; which Christ applieth to the Gentiles, and to the present time, *John* 6. 44, 45. And did God never leave himself without a People, in the most sinful times, since he made a Covenant with a People? And will he now leave himself without a People in Gospel-times? Did not he graft in the Gentiles in stead of the Jews? And when their fulness cometh in, he will bring in the Jews again: So that as long as Heaven and Earth standeth, he will have a People to serve him, *Isa.* 66. 22, 23. *Reason* 7. *Read the Scripture, and consider well.*

8. Why there shall be a succession of these things, is, Because there shall be no more removing, or change of dispensations, but only a purging: It is prophesied in *Hagg.* 2. 5, 6. saith the Lord, *According to the Word that I covenanted with you, when you came out of the Land of Ægypt: so my Spirit remaineth among you, fear you not; For thus saith the Lord of Hosts, Yet once, it is a little while, and I will shake the Heavens, and the Earth, and the Sea, and the dry Land,* Now the Apostle in *Heb.* 12. 26 expoundeth this, *Whose voice then shook the earth*: When? Why, when he gave the Law on *Mount-Sinai*, as the 25. *verse* sheweth. But now he hath promised; *Yet once more, I shake not the Earth only, but the Heavens*: What is that? Why, the removal of all legal dispensations, that then were given; which shaking was at the death of Christ, *when the earth quaked, and the vail of the Temple rent*, and all Jewish Ordinances were taken out of the way: For so the Apostle explaineth himself, *Verse* 27. And this word, *yet once more*, signifieth, the removing of those things that are shaken; (that is, The legal worships) as of things that are made, that those things which cannot be shaken, may remain (*i. e.* Gospel-things.) Now mark, *vers.* 28. *Wherefore we receiving a Kingdom that cannot be moved, &c.* Then there is no new dispensation to be looked for, but a continuance of that that hath been ever since the death of Christ. *Reason* 8.

The last Reason is taken from the promise of Christ. *Matth.* 16. 18. *On this Rock I will build my Church, and the gates of Hell shall not prevail against it.* If this be true, then it must needs continue, and stand firm in all ages: Then not Devil, not Dragon, not Beast, not Antichrist, can so far prevail, as utterly to abolish and ruine the Church of Christ; if otherwise, then the gates of Hell do prevail: But let God be true, and every man a lyar; let Christ be faithful, and the conceits of men lie in the dust for ever. *Reason* 9. *Rom.* 3. 4.

Thus I have confirmed the Point by Reasons.

Object. *But some may say, We know not, nor read not of any Believer that stuck to Christ, in the dark times of Popery: Nay, the Scripture seemeth to import that there was none,* Revel. 13 7. *The Beast is said to make war with the SAINTS, and overcome them, &c.*

Answ. That there were Believers and Saints then, I have proved it clearly out of the History of the *Revelation*; and this place also maketh it good, however it may seem to be against it; mark but the 8. *Verse, And all that dwell upon the earth shall worship him* (that is the Beast) *whose names are not written in the Book of Life of the Lamb, from the foundation of the world.* So that the 7. *Verse* meaneth, The Beast warred with the Saints, and overcame their bodies, and states, and liberties by violence, but could not overcome their souls and consciences; *for they whose names were written in the Lambs Book of Life, did not worship him.* And in the 9. and 10 *verses,* he setteth down a comfort for the Saints then: *If any man have an ear, let him hear: He that leadeth into captivity, shall go into captivity, &c.* (i. e) That which captivated them, shall be captivated; *Here is the patience and faith of the Saints.* As if he should say, Therefore let the Saints be patient, for here is that that maketh them patient. Now what need that be, if there were no Saints then to suffer.

2. Again, Suppose none had been known; Must it needs therefore be concluded against all Scripture and light of Reason, that there were none? *Eliah* was as quick-sighted as the best of us, and he knew of none but himself in his time, that walked in the way of God, as appeareth, 1 *King.* 19. 14. with *Rom* 11 3. Had God no Church now, because none was seen or known? Who can shew that? Where is the Bill of your Mothers Divorce, saith God, in *Isa.* 50. 1. which was long after *Eliah's* time: And *Eliah* was deceived in saying, he was left alone; for saith God, *I have reserved to me seven thousand, even every knee that hath not bowed to* Baal, *and every mouth that hath not kissed him* And *Paul* concludes upon the same ground, that now the Jews were cast off, yet God had a remnant, *Rom.* 11. 1, 4, 5. then according to the election of grace: Even so now, under Antichrist. If we could not have proved it from age to age, as I have done, yet it would not follow, but God had a People in all times of the world, that he owned as his peculiar ones.

The second succession is of the Spirit, explained & proved.

Now I come to prove the second succession, and that is of the spirit. And I need not say much of this; for as I told you the Reasons and Proofs that prove Believers, must nessarily prove this; for there cannot be Believers, and they not have the spirit of God.

Quest. *But some may say, What do you mean by a succession of the spirit of God?*

Answ. I mean, Not that the spirit of God passeth from one when he is dead, to another that is living; but the same spirit of God that is upon one Believer, is upon, or in every Believer, in all ages of the world, in some work or other, in some measure, lesse or more: and by spirit, I mean the graces of the spirit, common to all Believers, as Faith, Love, Patience,

Patience, Joy, &c. the fruits of the Spirit, *Gal.* 5. 22. I mean not every gift of the Spirit, for they were not common to all, no not in the Apostles times, as speaking with tongues, and working miracles, &c. These are not called fruits of the Spirit, implying that the Spirit may be where they are not: But those in the *Galathians* are called fruits, shewing that the Spirit cannot be where they are not, giving us clearly to understand, the one must continue when once begun, the other may cease. 1 *Cor.* 12. 8, 9, 10, 11. 28, 29, 30, 31.

But to proceed, to prove the Distribution, or Communication of the Spirit in all ages: Our Saviour saith, *John* 14. 16. *I will pray the Father, and he shall give you another Comforter, that he may abide with you for ever.* Christ prayeth that the Spirit should for ever abide on his Disciples, Believers, from time to time, such as they were that he spoke to: For what is promised to some Believers, as Believers only, and not with reference to some peculiar work, or time, or office, or occasion, is promised to all Believers, as such: But the holy Ghost the Comforter is promised to Believers, as Believers only, and not with reference to some peculiar work, or time, or office, or occasion, *Gal* 4. 6. *Ezek.* 36. 27. *I will put my Spirit within TO U.* It is promised, you see, to men in Covenant, as men in Covenant only: and so it is in the Text, to Disciples as Disciples: Therefore this must needs reach all Believers to the end of the world.

What concerneth one Believer as such, reacheth all Believers.

Obj. *But this is spoken to the Disciples which Christ calleth Apostles: How will it appear that Christ hath reference to others in it?*

Answ 1. Because it is a fruit of Christs intercession, *John* 14. 16, 17. And his intercession reacheth all Belivers as well as the Apostles, *John*, 17. 20 *Rom.* 8. 34.

2 Because this Promise, or the thing promised here, is a part of Christs Kingdom *Rom.* 4. 7. *The Kingdom of God is righteousnesse, peace, and joy in the holy Ghost:* And his Kingdom reacheth to all Believers, and not only to Apostles, *Psal* 72 8.

3. Because this Promise was made good to others as well as to Apostles, *Heb.* 10. 34. *Ye took joyfully the spoyling of your goods*, saith the Author; this must needs be the joy of the holy Ghost, which the *Hebrews* had: The Comforter promised in *John* 14. 16. so 1 *Pet.* 1. 8. *Ye rejoyce with joy unspeakable, and full of glory.* Ye do this, saith *Peter*; Who were they? Why, *the strangers scattered throughout Pontus, Galatia, Cappadocia, and Bythinia.* And *Paul* prayeth for the *Romans*, Chap 15. 13. *Now the God of peace fill YOU with joy and peace in believing, that you may abound in hope through the power of the holy Ghost.*

4. Because others as well as the Apostles were brought into a suffering condition, and so had need of these comforts, and consequently of the same promise to be made good to them. That they were brought into a suffering condition, see 2 *Tim.* 3. 12. *But thou hast known my persecution, &c.* Yea, *and all that will live godly in Christ Jesus, must suffer persecution:*

others

others as well as the Apostles were brought before Kings and Governours, and therefore might expect the making good the promise of the Spirits assistance, as well as they: so that there must needs be a succession of the distribution of the Spirit, as well as of Believers.

And that it is so, In the last place, you may see it by this: It was clearly typed out by the annointing that was poured out upon *Aarons* head, *Psal.* 133. *that ran down to the skirts of his garment*, even to the lower end: and this typed out the sweet amity among brethren, descending from Christ to his Saints: And though it be called love in the Psalm, yet it is a fruit of the Spirit, and in other Scriptures it is called love in the Spirit, and the unity of the Spirit: And *Aaron* was a type of Christ as High Priest, making good this in the Text, descending from him upon all his members.

The third succession is of the Word or Gospel.

The third succession to be proved, is a succession of the word that was in Christs mouth.

The Doctrine saith, [And they shall be enabled in some measure to hold it forth and publish it.]

But before I enter upon this, I must explain and prove one thing;

That an ordinary gift of Preaching or Instructing, is called Prophecying, proved.

And that is, That propheſying in some places in the New Testament is nothing but an ordinary gift of preaching, teaching, or instructing the Church of God; because some put it among the extraordinary gifts of the Spirit, and question whether it be an ordinary gift or no.

Prophecy in the Scriptures of the Old and New Testament, is taken in these two acceptations.

1. For an extraordinary fore-telling of things to come, by an immediate inspiration,

2. For an ordinary declaring of the Truth of God, from the Word of God to others.

For the first; A fore-telling of things to come, and extraordinary revelation: We have manifold examples in the Old and New Testament, I shall only set down some Scriptures where it may be seen: In the Old Testament, 1 *Kings* 13. 20. *Ezek.* 39. 1 *&c.* 2 *Kings*, 7. 1, 2. In the New Testament, *Matth.* 20. 68 *Acts* 11. 26. & 21. 9, 10, 11. 1 *Corin.* 11. 5. *Acts*, 19. 6. *Luke*, 7. 39. *Ephes.* 2. 20. and 4. 11. But I know none that question the truth of this; Therefore I passe that by.

2. I am to prove both out of the Old Testament and the New, That only Instructing, Exhorting, Reproving, Teaching, and that by an ordinary inspiration of the Spirit, (and not extraordinary) is called Propheсying

Proofs first out of the Old Testament.

1. For the Old Testament, 1 *Kings*, 18. 26, 27, 28. you may see there the Prophets of *Baal*, cry to *Baal*, and pray for audience all the morning: Now mark, *Verse* 29. They propheſied till the time of the evening-sacrifice, and there was no voice, nor any that answered; You see

see their prayer to *Baal*, is called propheſying, and prayer is an ordinary gift of the Saints

2. Prophecy is ſometimes to praiſe the Lord, and to inſtruct others by ſong, 1 *Chron.* 25. 1, 2. The propheſying ſpoken of there, is ſinging praiſes, as the Chapter clearly ſheweth.

3. For to give inſtructions to others, *Prov.* 30. 1. The Chapter is called the words of *Agar*, the ſon of *Jakeh*, even the PROPHECY the man ſpake to *Ithiel*, &c. And yet there is nothing fore-told in this Chapter, but ordinary inſtruction. So *Proverbs* 31. 1. The words of King *Lemuel*, the PROPHECY that his mother taught him: and in this Chapter is no extraordinary matter fore-told neither. Theſe two Chapters are called Prophecies, and yet they are nothing but opening of ſpirituall duties, and ſome privileges common to all Believers, and ſome naturall things too. And *Chap.* 31. 1. It is ſaid, his Mother taught him a Prophecy, that is, nothing but the inſtruction his Mother gave him.

Ezek. 37. 4. *Propheſie to theſe dry bones, and ſay, Hear the word of the Lord.* And verſ. 9. *Propheſie to the wind*, and ſay, *Thus ſaith the Lord, come*, &c. Prophecy is to ſhew men the word from the Lord; Read *Iſaiah*, *Jeremiah*, *Ezekiel*, and other Prophecies, a great part of their work was to expound the Law: and to ſhew people their ſins, and their duties according to the Law: and the penalties for Diſobedience and bleſſings for Obedience, according to the Law: And yet their preachings are called Prophecies, ſhewing that prophecy is ordinary, as well as extraordinary. You may ſee further, by comparing 1 *Chron.* 16. 22. with *Gen.* 34. 30. In the Chronicles the Lord ſaith, concerning *Abraham*, *Iſaac*, *Jacob*, and *Jacobs* ſons, in their peregrination, and wandring from Countrey to Countrey; *Touch not mine Anointed, and do my Prophets no harm.* This was ſpoken while they were but few in number, and ſtrangers in the Land. Now ſee, *Gen.* 34. 30. *Jacob* ſaid to his ſons, *Ye have troubled me, to make me to ſtink among the Inhabitants of the Land, among the Canaanites*, &c *And I being few in number, they ſhall gather themſelves together againſt me*, &c. I cannot ſee that *Jacobs* ſons were extraordinary PROPHETS; but that Family being the Church, they were to inſtruct all that would learn their Religion, and therefore called PROPHETS, and they were of that few number that are called Prophets.

But to come nearer to the New Teſtament;

2 Out of the New Teſtament.

Acts 2. 17. *Your ſons and your daughters ſhall Propheſie*; Though I confeſſe in this place, extraordinary prophecy may be meant, yet I cannot ſee but ordinary may be alſo meant; for that is by the Spirit as well as the other: And beſide, God did not pour out his Spirit in thoſe extraordinary gifts upon all fleſh; but his Spirit upon all fleſh is promiſed, and they ſhall propheſie, that is, Reveal and hold forth Chriſt as *Peter* did there. *Rom.* 12. 6. *Having then gifts differing according to the grace*

given to us, whether PROPHECY, *let us propheſie according to the proportion of faith.* And then ſee how theſe gifts are diſtributed, *verſ.* 7, 8. *He that teacheth one teaching, or he that exhorteth one exhortation.* Here is the prophecie ſpoken of before; ſee alſo 1 *Theſ.* 5. 20. *Deſpiſe not prophecyings:* and then, *prove all things, and hold faſt that which is good.* Now if that propheſy were extraordinary, to foretell ſome extraordinary thing, it lyeth out of the compaſſe of ordinary believers to try it: And beſide, extraordinary Prophets were infallibly inſpired, that they could not at ſuch times deliver any thing bad; for what they ſpake was fundamentall, *Eph.* 2. 20. which ſheweth, that this is but ordinary opening the Word, and exhorting to duty, and thoſe that do this are called Prophets. *Acts* 15. 32 *Rev.* 10. 11. And he ſaid, *Thou muſt propheſie again to many People, and Nations, and Tongues, and Kings.* This could not be meant of *John*, but of the time when prophecy ſhould be reſtored more publiquely then it was in the dark times of Antichriſt. Now it could not be extraordinary, for there ſhould be no more Scripture added: therefore it muſt needs be an expounding and applying to the Church what was contained in the Scripture already given: So *Rev.* 11. 3. *I will give to my two Witneſſes, and they ſhall propheſie,* &c. This is all along under Antichriſt: And that there were extraordinary prophecies afoot all that time, is beyond ordinary expectation.

Rev. 22. 18, 19.

Proved clearly from 1 *Cor.* 14

But above all places in the New Teſtament, the truth of this will moſt clearly appear, from 1 *Cor.* 14.

The firſt Argument I ſhall frame, from 1 *Cor.* 14. 1, and that I may the better frame it, conſider theſe things.

1. That the Church of *Corinth* did abound in all gifts, both ordinary and extraordinary, 1 *Cor* 1. 5, 6, 7.

2. That they abuſed thoſe gifts, to Diviſion, and Faction, and Ambition, and there was much want of love among them, 1 *Corinth.* 8. 1, 2, 3.

3 That thereupon the Apoſtle taketh occaſion, *Chap* 12. 1, &c. to draw them to the right uſe of theſe gifts in love, which was to employ them to the Edification of the Church.

4. Having in the 13. *Chap.* laid down a large commendation of the grace of love: He cometh *Chap* 14. 1. and exhorteth them to follow after love, and ſpirituall gifts, eſpecially the gift of prophecying, and to deſire the uſe of that gift, that ſo the CHURCH might be edified in love.

Whence I argue,

Firſt, That prophecying is a gift, which the Apoſtle exhorteth to follow after, equal to love; but love is to continue at all times in the Church, and it is ſhewen forth by prophecying: Therefore prophecying is a gift that is to continue in the Church, and ſo not extraordinary alway, but ordinary alſo. Compare *verſ.* 3. of this Chap. with 1 *Theſſ.* 5. 11, 12. 14. *verſ.* 3. *He that propheſieth ſpeaketh unto men,* to Edification, Exhortation,

tation and comfort. Now the Members of the Church of the *Thessalonians* in the place afore-named, are commanded to comfort themselves together, and edifie one another. And *vers.* 14. *We beseech you, brethren, warn them that are unruly, comfort the feeble-minded, support the weak, be patient towards all men.* It appeareth by these two places, that since the end, which is edifying, continueth, the gift also must continue, and so must needs be ordinary. There being then no other means of Edification, Exhortation, or Comfort in the Church, but prophecying; the Apostle (as appeareth by the two places set together) laying these duties from the common grace of love, as well upon brethren as Officers; Ordinary, as Extraordinary, and at all times in the Church giveth warrant for ordinary Prophecy by any Brother that can speak to Edifidation, Exhortation, and Comfort.

The second Argument is taken from *Vers.* 31. *Ye may all prophesie one by one, that all may learn, and all may be comforted.* Now this cannot be meant of extraordinary prophecying, unless we conceive the body of the Church of *Corinth* to consist of extraordinary Prophets, which (considering the excellency of that state) I cannot see how it can be presumed of any Church, that ever was, or shall be upon earth. And beside, the divisions, sins, heresies, and errours in the Church of *Corinth*, give sufficient testimony to the contrary; therefore it must needs be meant of ordinary prophecying or teaching.

The third Argument is taken from *Vers.* 34. where he restraineth Women from propheſying, or other speaking in the Church with Authority: So in 1 *Tim.* 2. 11, 12. And in restraining Women, giveth liberty to Men; opposing Women to Men, sex to sex, and not Women to Officers, or extraordinary Prophets.

And again, In his restraining Women, it sheweth fully his meaning to be of ordinary, not extraordinary Prophecy; for Women, immediately, extraordinarily, and miraculously inspired, might speak without restraint. *Exod.* 15. 20, 21. There *Miriam* is said to answer the Men in that Song of Praises: *Sing ye to the Lord, &c.* Luke 2. 38. It is said of *Anna* the Propheteſſe, that she coming into the Temple, when Christ was brought by his Parents; to be presented before the Lord, she gave thanks to the Lord, and spake of him to all that looked for Redemption in Jerusalem. And *Peter* saith, *Acts* 2. 17, 18. (alluding to *Joel*) *Your daughters shall propheſie.* And *Acts* 21. 9. It is said, *Philip* had four daughters which did propheſie, and that in the presence of the Apostles. If you look to *Revel.* 2. 20. The Church of *Thyatira* is reproved for suffering the woman *Jezabel*, which called her self a Propheteſſe, to teach and seduce, *&c.* Now it is to be observed here, as the errour of the person is condemned: So Women-prophets extraordinary might teach: Therefore this must needs be of ordinary prophecying that Women are prohibited.

And it is yet more clear, that this prohibition is perpetuall, and not with respect to this or that time; because the Reasons of it are perpetuall, and belong not to this or that time, but to former and latter times.

Consider the reasons, 1 *Cor.* 14 34. and 1 *Tim.* 2. 12, 13, 14. Saith *Paul*, they are commanded to be under obedience, as also saith the law. Now this reason is perpetuall, binding women (both before this Epistle was written, and after) unto obedience; therefore the command is perpetuall, 1 *Tim.* 2. 13. The reason is from the preheminence of the man; *Adam was first formed, then Eve.* And man hath the preheminence still, therefore the command is perpetuall. *Vers.* 14. *The Woman was first in the transgression.* Which reason could not be formed of Women in the Apostles times; but of *Eve* at the beginning, which sheweth the Apostle spake generally of all times: Therefore it is clear, the Apostle aimeth at the restraint of Womens ordinary prophesying, not extraordinary, and so opposeth them to Men, which sheweth that there is ordinary prophecying or teaching in the Church still.

Object. *But this is not a good consequence, Women may not speak, therefore Men may?*

Answ. That the Apostle in this work, opposeth Men to Women, sex to sex, and so in prohibiting Women, he permits Men: When he opposeth faith and works in the case of Justification, and denyeth that we are justified by works, is not the consequence good, therefore by faith? Where he opposeth Believers and Unbelievers in the case of salvation, and teacheth that Believers shall be saved; doth he not teach consequently that Unbelievers shall be damned? It cannot be denyed, why this consequence is as good.

2 The Reasons of prohibiting the Women proveth the consequence, which are all such as prefer the Men before the Women, and subject the Women to the Men in the Church, and in this very work of prophecie, of which he treateth. But now, if in prohibiting Women, he gave not liberty to Men, where were the prerogative of Men above the Women?

3. Where *Vers* 34, 35 he saith, *It is not permitted to them to speak, &c.* And if they will learn any thing, let them ask their Husbands at home: If their Husbands might not speak, neither by way of prophecy (except extraordinary) nor any more then they, what reason can he rendered of the Apostles so speaking?

4. Consider, the Apostle in this whole Chapter taketh order for some to prophesie: and in debarring Women there-from, either admitteth Men to the use of it, or else we must have a third sort that are neither male nor female, to do it: so that lay all this together, and the place must needs be understood of ordinary prophecying, which is to continue in the Church.

The fourth Argument is taken from *vers* 29. and 32. *Let the Prophets speak, two or three, and let the others judge: And the spirits of the Prophets are subject to the Prophets.* Whence I affirm, that the Apostle speaketh not of extraordinary Prophets, or prophecying, since they in their Doctrine could not erre, and so were not subject to any such judgement

or,

or censure of others: For if this be meant of extraordinary Prophets, and that they might erre, then this tendeth to the weakning the foundation of Faith, and the Word of God. *Ephes.* 2. 20. The *Ephesians* are said to be built upon the foundation of the Apostles and Prophets. And *Chap.* 3. 5. The mysterie of the Gospel is said to be made known, not to other ages, as it is now revealed to the Apostles and Prophets by the Spirit. These Scriptures shew, that the Church is as well built upon the foundation of the Prophets (to wit extraordinary, which then were, for of them he speaketh) as of the Apostles and their Doctrine: So that if the Prophets could erre in Doctrine, then the Apostles might erre also; and if in Doctrine taught, why not in Doctrine written? And if one might erre, why not any of them, and so all of them? And if they might erre, how know we they did not erre? This tendeth to down-right Atheisme; and therefore this could not be extraordinary prophecie, but ordinary. For in ordinary prophecying we propound such Doctrines as we gather from Scripture by the discourse of Reason, and so may erre; but extraordinary Prophets delivered Doctrines by the immediate inspiration of the Spirit. In which, by reason of the divine impression which it made in their hearts, differing from all, both humane affection, and diabolical suggestion, they could not erre, or be mistaken, but knew infallibly when, and wherein they were moved by the Spirit of God.

The last Argument is taken from *Vers.* 37, 38. *If any man think himself to be a Prophet, or spiritual, let him acknowledge that the things that I write unto you, are the Commandments of God. But if any man be ignorant, let him be ignorant.* These must needs be ordinary Prophets; for mark, where the force of the Argument lieth: *Let him acknowledge, the things that I write unto you, are the Commandments of God.* But extraordinary Prophets were guided as immediately and infallibly by the Spirit of God, as *Paul* himself, and might as well have required of him to acknowledge that the things which they spake were commanded of God, as he of them: Neither was it possible for them, or any of them, to be ignorant, that the things which he spake were the Commandments of God. Therefore he speaketh of ordinary Prophets; and this Argument is made un-answerable, by considering, *vers. 36. What, came the Word of God out from you? or came it to you only?* Which words the Apostle directeth to the Prophets with whom he dealeth, and that by way of comparison with himself; from whom (to wit) by immediate revelation, the Word of God came after a sort to the *Corinthians*; which plainly proveth, That they could not be extraordinary Prophets, from whom the Word of God came to the Church, as well as from himself; for it came from him by immediate revelation: For if they had been extraordinarily inspired by the holy Ghost as well as he, he durst not have challenged them in this manner.

Succession of prophecying or preaching the Gospel, proved.

Now to prove a succession of prophecy also, (*i. e.*) ordinary preaching, or opening the Word.

1. It appeareth it was so till the time of Antichrists appearing, from *Pauls* speech to *Timothy*, 2 Tim. 4. 1, 2. *Preach the Word, be instant in season and out of season, &c.* And he giveth the reason; *For the time will come when men will not endure sound Doctrine, &c.* He doth not say, The time will come when sound Doctrine shall not be taught; but if it were so, yet it sheweth that teaching was alwaies in use, and therefore till Antichrist had darkened it, teaching Gods Truth was alwayes in use. And when the Woman was driven into the Wilderness by the Dragon, which is the same time of Antichrist rising and reigning; she is said to have a seed, *that kept the Commandments of God, and have the Testimony of Jesus, Rev. 3. ult.* Now the Testimony of Jesus, is the spirit of prophecy, *Rev.* 19, 10.

Revel. 12. 6. and 13. 5.

Object. *But some may say, They had the spirit of prophecy, but they did not exercise it.*

Answ. Then they could not have been persecuted for it, as appeareth, *Rev.* 12. ult. *The Dragon made war with them* (i. e.) *with her seed that kept the Commandments of God, and had the Testimony of Jesus.* And *John* himself was persecuted for this, *Revel* 1. 9. which sheweth, That having and exercising the Spirit of Prophecie, is the Testimony of Jesus.

2. That there was prophecy under Antichrist, I mean in his time, appeareth, *Rev.* 11. 3. *And I will give power to my two witnesses, and they shall propheſie* 1260. *dayes, clothed in sackcloath.* Now this is the same time with the Beasts reigning, *Chap* 13. 5. And the time of the Womans being hid in the Wilderness, *Chap.* 12. 6.

1. Now that these were men in Office, I cannot see; for under Antichrists reign, none were allowed to be in publick office, but such as were for him.

2. That they were extraordinarily inspired, I cannot see neither, because the Scripture doth not propheſie, or foretell any such thing. And History (as far as I can find) maketh report of no such thing: And therefore I should beleeve it without any ground, if I should credit this. So that they must needs be ordinary Prophets, men indued with the Spirit of God, able to speak the truth in some measure.

Who the two Witnesses are, Rev. 11. *discussed at large in five particulars.*

But I shall a little beg leave to open this place, and then proceed; we must discuss divers Questions, that the place may be made plain, because it concerneth me to clear up this truth.

1. What these Prophets were.
2. How long they propheſied.
3. When they began their Prophecie.
4. How they were slain.
5. How raised again.
6. To prove the continuation of Prophecying after their resurrection and ascention.

Quest.

Queſt. 1. *What theſe two Prophets were, or who they were?*

Anſw. I ſhall not ſtand much to confute opinions in this point; ſome ſay they are *MOSES* and *ELIAS* to appear in the end of the world.

But that will appear but a fancy, for no Scripture hath any ſhew of ſuch an interpretation.

Others ſay, they are the two Teſtaments.

I think the application of all that is here ſaid, will hardly bear that interpretation without a great deal of harſhneſs; for,

1. Theſe two Witneſſes are called two Olive-trees, and two Candleſticks, *ver.* 4. Which things, how they ſhould be applied to the two Teſtaments by warrant from Scripture, I cannot ſee: But either to the Church, or ſome member, either in the Church, or in Chriſt.

As for the firſt of theſe; Olive-trees, *Iſa.* 17. 5, 6. The viſible Church of Iſrael is called an *Olive-tree. Iſa.* 24. 13. When God threatneth deſtruction to the viſible Church, he ſaith, *There ſhall be as the ſhaking of an Olive-tree, &c. Jer.* 11. 15, 16. The Church of the Jews, which God calleth his beloved, *ver.* 15. In the 16. *ver.* he ſpeaketh thus of her: *The Lord hath called thy name a green OLIVE-tree, &c.* So that the Church is called an Olive-tree.

Or elſe ſometimes ſome principal Member in the Church, or in Chriſt, is called an Olive-tree; As *David* in *Pſalm* 52. 8. *I am a green Olive.* And *Zach* 4. 3. Two Olive-trees are ſaid to ſtand by the Candleſticks, *one on the right ſide, and the other on the left ſide thereof:* And theſe are ſaid to be the two *Anointed Ones*, that ſtand by the Lord of the whole earth, *ver.* 11, 12, 13, 14. which was *Jehoſhuah* and *Zerrubbabel*, which did refreſh the CHURCH like oyl in their dayes: Therefore this muſt needs be meant of ſome Members, Believers in theſe dayes.

They are called the two anointed ones, becauſe Jehoſhuah *was High-Prieſt,* Zach. 3. 1. *And* Zerubbabel *was ſet apart as a Prince to lay the foundation and the top-ſtone,* Zach. 4. 6, 7, 9. *as* Solomon *did the firſt Temple.*

2. They are called two Candleſticks: And Candleſticks are taken either,

1. Literally, for that kind of Veſſel, or Inſtrument in a houſe whereupon the Candle is ſet, as 1 *King.* 4. 10. *Dan.* 5. 5. *Matth.* 5. 15. And a litteral, or material Candleſtick, is ſometimes typical, as the Candleſtick in the Tabernacle and Temple, did type out the Church, which beareth up the light of truth.

2. Metaphorically; Sometimes for the Churches, *Zach.* 4 2. *He ſaw a Candleſtick of gold, with ſeven Lamps, &c.* You may eaſily gather from the Chapter, that this was meant the Church; ſee it clearly, *Rev.* 1. 11. There is *ſeven golden Candleſticks*: And Chriſt himſelf expounds them, *verſ* ult. *to be the ſeven Churches.*

2. For ſome eminent Members of the Church, *Mat.* 5. 15, 16. *Neither do men light a Candle and put it under a buſhel, but on a Candleſtick, and it giveth light to all in the houſe. Let your light ſo ſhine before men, that they may ſee your good works.* The light (I conceive) was the Word of God, which the Diſciples were to declare, according to *Prov.* 6. 23.

and

and *Psal.* 119. 105. Therefore the Candlestick here must needs be meant the Disciples, who carried the light before men to win them to Christ, that they might glorifie God.

So that I conceive the two Witnesses here, are men that are Believers, that bear witness to the truth.

As M. Brightman *for one.*

3. Some take these two Witnesses to be the Scriptures, and the Assemblies of the Faithful.

1. For the Scriptures, that they witness, it is clear, *John* 5. 39. *Search the Scriptures, for in them ye think ye have eternal life; and they are they that testifie of me. Rom.* 3, 21. Being witnessed by the Law and the Prophets.

2. For the Assemblies of the Saints, *John* 3 11. *Verily I say unto you* (saith Christ) *we speak that we know, and testifie that we have seen, and ye receive not our witnesse.* WEE; That is Christ, as he is the head of the body, alluding also to his members. *John* 15. 27. Christ telleth his Disciples, *Ye also shall bear witnesse. Acts* 5. 32. The Disciples of Christ tell the Council, *We are his Witnesses of these things. Heb.* 12. 1. All the Believers spoken of, *Chap.* 11. are called a Cloud of Witnesses there.

And say they, These Witnesses are called Olive-trees, which type is taken out of *Zach.* 4. 11. to shew, That as God did then preserve his Church, and did beautifie it with the graces of his Spirit, and that not so much by the Ministry of man, as by his own grace, which he gave it bountifully and frequently, like Oyl dropping of it self: so it should be now, the Church was in danger to be swallowed up; and saith he, The Olive-trees are the Books of Scripture, out of whose Berries, Oyl is poured to refresh the Lamps of the Saints. And that the Candlesticks are the Churches, or Assemblies of the faithful, according to *Rev.* 1. *ult.*

Vers. 5. *If any man will hurt them, &c.* Here is the power they have to destroy their enemies: The fire that proceeds out of the mouth, is the threatning of judgment and ruine to those that alter Scriptures, change, adde or diminish, &c. And the fire out of the mouths of the Saints, is the answer to their prayers, as *Luke* 18. God is said to avenge his Saints that cry to him day and night. And *Revel.* 6. 10. *The souls cry under the Altar: How long, Lord, holy and true, dost thou not avenge our blood on them that live upon the earth?* Here is the fire out of their mouths.

Verse 6. *These have power to shut Heaven, &c.* (i.e.) spiritually, as *Eliah* did properly; for all this time of Antichrists reign, how was spiritual dew restrained, and scarcity of heavenly fruitfulness in the world? The rest of the sentences shew plagues of the like nature; but I shall not particularize any more at this time.

This I reject not as untruth, and for ought I know it is truth, at least in the substance of it; but I rather incline to another interpretation, and that is this:

That

That the two Witnesses were men that did prophesie against Antichrist all this time of the 42 months, as I said before. *Reasons.*

1. Because the Scriptures are rather the ground of prophecying, then Prophets themselves: And these two are said to be Prophets.

2. Because now at this time under Antichrist, the Church was fled into the wilderness, as I shewed, *Chap.* 12. 6 14. and the Assemblies of Saints scattered; in so much that I think it was rare to finde a visible Assembly of Saints in this dark time: Therefore I conclude they were particular men.

3. Because it is said, *Vers.* 10 *That these two tormented them that dwelt upon the earth.* (i. e.) by testifying against their Idolatry and wickedness, which cannot be properly said of the Scriptures themselves, but as they are opened and applyed: And herein, I have Master *Saltmarsh* on my side, in his Book, entituled, *Some Beames of that bright morning Star*, page 123. who saith, They are Ministers or Christians that witnesse to God, &c.

They are called Gods Witnesses, because they witnesse to the truth, not only by their Doctrine, but by sealing the same with their blood; by suffering under Antichrist, because they would not yeeld to his Idolatry. *Rev.* 20. 4. *And I saw the souls of them that were beheaded for the witnesse of Jesus, and for the word of God*: So that Antichrist slew men for witness to Jesus, and the Word of God.

And they are said to be two; not that they were only two men, for we never read of any two men that lived 1260. years; but a succession of men, for oftentimes succession is called a man, as 2 *Thes.* 2. 3. *And the man of sin be revealed, the son of perdition* (i. e) Antichrist in all times successively. *Matth.* 16 19 *And I will give unto thee the keyes of the Kingdom of Heaven, and whatsoever thou bindest on earth, &c.* (i. e.) to such as thou art successively; for else the power of binding and loosing dyed with *Peter*, which is false. 1 *Cor.* 5. 2. 3. 6. 14. *Rev* 2. 20.

1. But I conceive they are said to be two, either in regard of the fewnesse of men, that should stand up for God; that which is very rare, or small, or few, is sometimes said to be two, as 1 *King*, 17. 12 I am gathering two sticks, the meaning is, a few sticks, a small company. *Why they are said to be two.*

2. Or else in regard of the competency of their Witnesse, *For in the mouth of two or three Witnesses shall every word be established.* Alluding to the time of old, where things were concluded upon for truth by TWO or three witnesses, and so in many places of the New Testament also. (Some say they are called TWO, because the Testaments are two; but if it be so, it is beause the Testaments are their Sword and Buckler, as it were) so that they give a competent evidence against the Beast.

3. Or else they are TWO, in answer to the old types, *Moses* and *Aaron*, who brought Israel out of Ægypt: *Eliah* and *Elisha*, that brought them from under *Baals* Idolatry: *Zerubbabel* and *Jehoshua*, that testified against *Nebuchadnezzars* Idolatry. So that it is as much as if God had said

these

these my two Witnesses, are my *Moseses* and *Aarons*, my *Eliahs* and *Elishas*, my *Zerubbabels* and *Jehoshuahs*, to testifie against Antichrists Idolatry, and as far as they can, to bring my people from under his tyranny. For in the Revelation, every thing almost answereth the old Types: and if so, then this is the most cutting interpretation; As for instance, *Vers.* 5. *And if any will hurt them, fire proceedeth out of their mouths, and devoureth them, &c.* And did not *Elisha* call for fire on the Captains and their fifties? 2 *Kings* 1. *Vers.* 6. It is said, *They had power to shut Heaven that it rain not, &c.* And did not *Eliah* do so? And *vers.* 6. *They have power to smite the earth with all manner of plagues* as often as they will: And did not *Moses* and *Aaron* do so by Egypt? *Vers.* 4. *They are said to be two Olive-trees, and two Candlesticks*: and were not *Joshua* and *Zerubbabel* such, *Zach.* 4? So that by two Witnesses, I conclude he meaneth men, just like such men in the ancient Church, that reform and restore Religion, so far as they can: But note, by all these things, as fire coming from heaven, *&c.* We must not understand them literally, but spiritually, as *Vers.* 8. the City is to be understood, It is spiritually called *Sodom* and *Egypt*: So that the meaning is, that these Witnesses shall so strike Antichrist with spirituall plagues, that shall bring forth spirituall effects of the fall of his spirituall abominable kingdom, 2 *Thes.* 2. *Whom the Lord shall consume with the spirit of his mouth, &c.* So that you see they are men.

James 5. 17.

Quest. 2. The second thing is, *How long they prophesied?*

Answ. The Text telleth us, 1260. dayes (that is years, as I proved before) in sack-cloath, but not how long beside.

Quest. 3. The third Question is, *When they began their prophecy?*

Answ. When the Church fled, and Antichrist began to grow up and appear in his former colours; for then began the sincere Saints to put on their mourning weeds, when the Truth began to be darkned, and corruptions and errours did creep in.

Quest. 4. The fourth Question is, *How they were slain?*

Answ: For the manner of their killing; I conceive it is not killing of their bodies; for *vers.* 8. these things are to be spiritually understood; For if their lying dead, rising again, and ascending be spiritually to be understood, then their killing must needs be so understood also: and that is, in regard of their performance of the work of prophecying (*i. e.*) in regard of suspensions, silencings, out-lawings, *&c.* So that none durst meddle with them, nor hearken to them (as hath often fallen out) for they were killed in respect of Prophecy, as Prophets, not as men; for they ly dead as Witnesses; rise again as Witnesses, ascend as Witnesses; therefore their killing must needs be as Witnesses.

Quest. 5. The fifth Question is, *How they were raised again?*

Answ. It is said, they lay dead three dayes and a half: This is not naturall dayes, for this is but a short time for them on the earth to rejoyce, and send Presents one to another; But according to prophetical speaking

Revel. 11. 10.

ing, three years and a half, or some short time. And they rose and ascended by the spirit of life from God, and by the help of some good Magistrates that called them up, and so came to a higher degree of purity in Doctrine and Worship, then before they were slain, which is meant by ascending into heaven: Answering Christ, whose body was more spirituall after his resurrection then before, and more fit for ascention into heaven; For as Christ ascended to heaven in a cloud, so are these said to do

Continuation of prophecy after the witnesses resurrection.

The sixth thing, is, to prove their continuation of prophecying after their resurrection. It appeareth from *Revel.* 10. 8, &c. *And the voice which I heard from heaven, spake unto me again, and said, Go take the little Book which is open in the hand of the Angel, that standeth upon the sea, and upon the earth, And I went to the Angel, and said to him, give me the little Book: And he said unto me, take it, and eat it up, and it shall make thy belly bitter, but it shall be in thy mouth sweet as honey.* And *Vers.* 10. *John* is said to do so, and it had these effects: Now mark, *Vers.* 11. *And he said unto me, thou must prophecy again unto many People, and Nations, and Tongues, and Kings.* Now *John* did represent those that should at this time have the gift of Prophecy restored, which was much darkned through the smoak that rose out of the bottomlesse pit, but not quite lost; for the two Witnesses prophesied all that time. And this could not be meant of *John* himself, for he was fitted to receive the Revelation before, being in the Spirit, and therefore this was done, as representing those who were to live, when prophecying was to be revived in more purity.

Object. *But it is said, the two Witnesses were slain, and lay dead for three dayes and a half: Now you say, that was in regard of their prophecying; therefore prophecy hath not continued?*

Answ This maketh nothing against the point, nor what I have said. The Doctrine was; That from the time of Christs coming in the flesh, and revealing the new Covenant, throughout all ages to the worlds end; there shall be a succession of Believers that shall have the spirit of Christ, and the Gospel of Christ communicated to them, and they shall be enabled in some measure to hold it forth and publish it. Now three years and a half is not a Generation, neither doth it hinder the succession, it is but an obstruction. If a River be dammed up, that it cannot run for a little time, that hindereth not, but it is a running River still: And so if prophecy be suspended for a time, it hindereth not, but it is prophecy still, as long as the ability remaineth, only opportunity is taken away, and so it was here. And to clear this comparison, consider, that the dispensation of the Word and Ordinances of the Church, are compared to a River, or to two Rivers, and this Ordinance of prophecying among the rest. *Ezekiel* 47. 8, 9, 10, 11, 12. The Prophet speaketh there of the Gospel, Temple, and City, which should be built, and speaketh of waters that issue out of the Sanctuary, and go down into the Sea, which being brought into the sea, the waters are healed (saith he) and

Similie.

saith that every thing that lived and moved whithersoever the Rivers came, shall live, meaning men that are under the use of those Ordinances, and where they came to their hearts and spirits, as the commandment came to *Paul*, Rom. 7. And saith he, *The fishers shall stand upon it* (*i.e.*) the Gospel-Preachers, *fishers of men*, as Christ telleth his Disciples he would make them, and the Fish shall be exceeding many (*i.e.*) Converts.

Matth. 4. 19.

Object. *But by this River is meant the Spirit of God?*

Answ. I confesse by the water is meant the Spirit of God; but by the channel where it runneth, is meant the Word preached and Ordinances, wherein God dispenseth his Spirit to the Saints more fully; For the Fishers stand upon it, and beside the Text nameth two Rivers: and what can they be, but the Word preached for one, and other Ordinances administred another; yet all spirituall, and flowing out of the Sanctuary, and from the throne of God, and the Lamb; because commanded by his Spirit, and enlightned, quickned, and made comfortable by the Spirit. And to make this more clear, consider the Scripture speaketh expresly of preaching or prophecying before the fall of Antichrist, 2 *Thes.* 2. 8. It is said, *The Lord shall consume him with the spirit of his mouth*; which is the preaching of the Gospel sure, his Word: And if he shall be consumed by it, then the spirit of his mouth shall breathe before the fall. Consider also, *Rev* 14. 6, 7, 8. *Vers.* 6. He saith, *He saw an Angel fly in the middest of Heaven, having the everlasting Gospel to preach unto them that dwell on the earth*; saying, *Fear God, and give glory to him*, &c. And now mark, *vers.* 8. *There followed another Angel*, saying, *Babylon is fallen*, &c. So that the everlasting Gospel is preached before *Babylons* utter fall; And the glorious state of Christs Kingdom shall not be set up in its excellency, till Antichrist be down, as you may see at large, *Dan.* 2. 31--45. after the destruction of the fourth Monarchy, then the Kingdom of CHRIST taketh place, and filleth the whole earth: So that you may see by what I have said, there is a succession of prophecying also.

I shall give you some Reasons for it.

Reasons to prove a succession of prophecying.

1. Because the voice of the Spirit in the Word written, is to be hearkned to by us, and therefore the Scripture is to be made use of, and held forth at all times, *Revel.* 2. 7. *Let him that hath an ear, hear what the Spirit saith to the Churches.* Now the Spirit being more principall then any Ordinance, as that whereby God dwelleth in the heart, and revealeth his mind, and enableth to spirituall duties, that must needs (whersoever it is distributed,) give a man right to divulge the truth.

Reason 2.

2. Because the Gospel is called the everlasting Gospel, *Rev.* 14. 6. Now if there be any age, wherein there is not some to hold forth this Gospel, but that it is utterly beaten down, how is it everlasting? Can this be an everlasting Gospel, and yet sometimes fail and fall? The

Apostle

Apostle speaketh of the Gospel being hidden from ages past, but now is revealed, and he speaketh not of the hiding of it again: Beside, it was never quite hid before, but only darkly reveal'd in types, figures, and shadows, &c. Therefore we cannot imagine it should be quite hid in these times since Christ.

3. Because Prophecy is to continue till that which is perfect is come; 1 *Cor.* 13. 8, 9, 10. Charity never faileth; but whether there be Prophecies, they shall fail; whether there be Tongues, they shall cease; whether their be Knowledge, it shall vanish away: for we know in part, and we prophesie in part: But when that which is perfect is come, then mark, Then that which is in part, shall be done away. Mark, he saith, Tongues shall cease: He doth not say concerning them, When that which is perfect is come, they shall cease, for they were perfect then: and extraordinary prophecy must needs be perfect, as such; That which they fore-told by the Spirit, they could foretell directly: But this is meant of ordinary prophecying, unfolding the Word, which can never be sufficiently unfolded by man, till that which is perfect is come: and mark, Till then it shall not be done away; for that is the appointed time, when that which is perfect is come, and therefore it shall continue.

Reason 3.

If any say, Paul prophesied but in part, and it was extraordinary: I say, that which Paul spake by the Spirit was infallible; but Paul could not declare the Incomprehensiblenes of God, nor the height and depth of his wayes, *Rom.* 11. 33. *Gal.* 5. 17. *Rom.* 7. 21. *James* 3. 2. 1 *John* 3. 2.

Object. *But that which is perfect is come, when the soul liveth in the full enjoyment of God and Christ, who is perfect.*

Answ. That is not in this life; for here is a flesh lusting against the spirit, *so that we cannot do the things that we would.* Here is evil present when we would do good. Here, *in many things we offend all*, and here we know but in part: *And it doth not yet appear what we shall be*; Therefore here he meaneth, when we are perfectly sanctified, purified, glorified; when we are perfected in all things, and degrees; Then that which is in part shall be done away, not till then.

Object. *But the Apostle saith,* If our Gospel be hidden, it is hidden to them that are lost, 2 *Cor.* 4. 3. *Therefore it may be hidden.*

Answ. 1. You may easily see from that place, that it is hidden but only to some men, that is, *those that are lost* And there is no Age, nor Generation, wherein they are all lost men, as I have proved before: Therefore the Gospel hath been, and is revealed in all Ages.

2. He speaketh here, not of the hiding of the Gospel, in respect of the preaching of it to these men; but in respect of the effect of it in their hearts, as appeareth by the following words: *In whom the god of this world hath blinded the eyes of their minds, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them.*

Thus have I proved a succession of Believers, indued with the Spirit of God, and the Word of God, and enabled in some measure to declare it in all ages.

Now the next thing that I would prove, is, That this Church, or these Believers, have power to reassume, or take up any Ordinance of God, and practise it among themselves (I mean any Ordinance that they see

to be held forth in Scripture, and that they have been deprived of through the corruption of times) whensoever God revealeth it to them to be his Ordinance.

Two main Objections against a visible Churches being.

But before I come to clear this, I must take away two main Objections that are made against this that I have laid down, against the being of a visible Church, to walk in order and Ordinances, as in the Primitive times.

Because we want those gifts and officers mentioned Eph 4. 11,12.

The first is grounded upon *Ephes.* 4. 11, 12 where it is said, *He hath given some Apostles, and some Prophets, and some Evangelists, and some Pastors and Teachers: For the perfecting of the Saints, for the work of the Ministery, for the edifying of the body of Christ.* Now say some, the Church wanting such men, and there being not a continuall succession of them: It is a question whether there be any true visible Church of God upon earth, till such gifts be given it, as Apostles, Prophets, Evangelists, &c. And unless we have these gifts, we cannot be said to be a true Church, nor to have any true administrator of Ordinances.

Apostles, Prophets, Evangelists ceased; Pastors and Teachers continue, proved.

I shall shew you in answering this, that the three first gifts, Apostles, Prophets, and Evangelists are ceased, and do not perpetually continue, but only the two latter, for building up of the Church: I shall prove, that Apostles, Prophets and Evangelists were for the first planting of the Church only.

Which appeareth,

1. Because *Paul* writing to *Timothy* in his first Epistle, layeth down the Offices and Officers of the Churches that were to continue till the coming of Christ, and among them maketh no mention of any of these, but only of Bishops, *Chap.* 3. (i.e.) *Pastors and Teachers.* Of Elders, *Chap* 5. 17. Of Deacons, *Chap.* 3. 8. Of widows to help them, 1 *Tim.* 5. 9, 10, 11. So it is said, *Acts* 14. 23. *They ordained them Elders in every Church: And when they had prayed with fasting, they recommended them to the Lord*; shewing, that now they had set them in a Gospel-posture. And *Titus* was left in *Creet* to ordain them Elders in every City: and *Paul* appointed him so to do, *Tit.* 1 5. (i.e.) Bishops, as appeareth, *Verse* 7. Now he speaketh not one word of ordaining Apostles, Prophets, or Evangelists, in either of the places to *Timothy* or *Titus*, shewing they were not to continue personally in the Church, but only for the time of the Churches first planting.

Object. *But till the appearing of Christ*, 1 Tim. 6. *was till he appeared more spiritually to them in Spirit, and not his last appearing.*

What is meant by the appearing of Christ, 1 Tim. 6. *his coming at the last day,* 2 Tim. 1. 3. 10.

Answ. Christ did then appear in Spirit to *Timothy*; for he was a Believer; yea, *Paul* was perswaded an unfained Believer, which could not be, but there must needs be appearing of Christ. Beside, he telleth him he was a follower of his Doctrine, manner of life, purpose, faith, long-suffering, charity, patience, &c. This could not be, but Christ must have appeared to him. Neither was *Timothy* fit for such a work as *Paul* designeth him, to guide the Church, and take care of it, and ordain

Officers

Officers, and try them, and look that found Doctrine were taught, and Christ not appear to him in spirit. But he speaketh of that appearing which he mentioneth, 2 *Tim.* 4. 1. *When he shall judge both quick and dead.* And it appeareth also not to be his spiritual appearing, by the last words of his second Epistle; *The Lord Jesus Christ be with thy spirit,* (i.e.) continue with thy spirit; shewing that he was appeared to *Timothy* spiritually.

2. The gifts of the Apostles, Prophets, and Evangelists, as such, are ceased, therefore there must needs be a cessation of the Office also; for though the gifts of the Apostles and Prophets were to feed the Church, yet not in the same measure as Pastors and Teachers in after-times; nor in the same kind, in respect of the gift that made them so: They could feed by immediate inspiration, with infallible Truths, and what they said by way of Doctrine, was infallible Scripture: they laid the foundation: *Ephes.* 2. 20. *Paul* telleth the Ephesians, *They were built upon the foundation of the Apostles and Prophets* These Prophets (I conceive) did not mean the Prophets under the Law, but Prophets under the Gospel, that were extraordinarily inspired; for such there were, as is clear by many places of the New Testament, as I hinted before. Now the foundation being laid, and other men being not permitted, nor having rule to lay any other foundation, 1 *Cor.* 3. 11. the Officers which include this must needs cease, I mean in respect of person. And Master *Saltmarsh, Some Beams, &c.* page 147. saith: The Apostles were first Preachers of Scriptures, which is true: And therefore there being no more Scripture to be added, their Office is ceased in that respect. Christ is called, *Heb.* 3. 1. *The Apostle of our profession,* because he taught us immediately from himself, and had power so to do (I mean not from man) and so the Apostles taught immediately from Christ. *Rom* 12. 3. *For I say, through the grace that is given unto me, to every one that is among you, &c.* Mark, *Paul* by his Apostolical Office and gift, could give a Command to the Church, which no man now can do. And so, 1 *Cor.* 7. *ver.* 8. *I say therefore to the unmarried.* Mark, *I SAY*, saith *Paul*, *ver.* 10. *Unto the married I command. Ver.* 12. *To the rest speak I: But this I say, brethren, the time is short, &c.* But now, Pastors and Teachers are to teach from the written Word, and no otherwise: Yea, and he that shall go about to teach Apostolically, to lay down what he saith as an infallible Doctrine that cannot erre, from the ground of immediate revelation, *God shall adde to him the plagues written in his Book, Rev.* 22. 18. So that the gifts in this sense being ceased, the Offices must needs cease: And for Evangelists, they being helpers to the Apostles, to observe their injunctions, and to cause the Churches to do so in their absence, as appeareth by what *Paul* enjoyneth *Timothy* to do, 2 *Tim.* 4. 5. yea, and to write and pen the Scriptures of the New Testament, that treat of Evangelical, or Gospel-things. These things being put to an end, and the whole power resting in the Church, and ordinary Officers, (as appeareth by the first

Revel. 22. 18, 19.

2 *Tim.* 2. 2. 15

first Epistle to *Timothy*) this office must needs be ceased also.

Obj. *But then you may as well say, Pastors and Teachers are ceased, for they are all put in a sentence together.*

Answ. No, the Scripture is clear against it, and the same reasons that shew the ceasing of the one, will never shew the ceasing of the other.

Great difference betwixt things all in a sentence.

And for being all in a sentence, I must tell you, That divers things are put together in a sentence as one thing, that yet have a great deal of difference; As for example, *Josh.* 21. 38 You would think by the sentence, that *Mahanaim* was joyned with *Ramath*, as a City of refuge, and yet *Mahanaim* was no City of refuge, *Josh.* 20. 7, 8. So again: *Matth.* 26. 2. Christ telleth his Disciples, *Ye know that after two dayes is the Passeover, and the Son of man is betrayed to be crucified.* These are both in a sentence, and yet the Disciples clearly knew the one, and knew nothing of the other (*viz.*) of his crucifying, *Mark* 9. 31, 32. In *Mark* 9. 10. After the Transfiguration, Christ biddeth them, *tell the vision to no man, till the Son of man was risen from the dead.* And saith the Text, *Vers.* 10. *They questioned one with another, what the rising from the dead should mean:* And yet the place in *Matthew* seems to import they knew it. *John* 8, 30. It is said, *many of the Jews believed on him.* And verse 31. *Then said Jesus to those Jews that believed on him, if ye continue in my Word, then shall ye be my Disciples indeed:* And so he goeth on conferring with them; and yet you may see by the 37. *Verse*, that he directeth his speech to the unbelieving Jews among them, without any note of distinction; For saith he, *I know ye be Abrahams seed; but ye seek to kill me, because my Word hath no place in you.* Those spoken of, *Verse* 31. The Word of God had some place in them; *For if ye continue* (saith Christ) *in my Word*; but these he saith, *his word hath no place in them.* Beside, to believe on him, and to seek to kill him, are contraries: Therefore he directeth his speech promiscuously to the believing and unbelieving Jews, without observing any distinction in the sentence; yet there is a clear distinction in the intention. So *Rom.* 11 17. If some of the branches be broken off, and thou being a wilde Olive, wert graffed in among them, and with them partakest of the root and fatnesse of the Olive-tree. Mark here, he speaketh of breaking off branches, and the Gentiles being graffed in among them; he doth not say, among them that are not broken off; but by the sentence, a man would think he meaneth them that are broken off, and that the Gentiles with them partook of the root, &c. And yet it is clear, he meaneth the Gentiles were graffed in among them that were not broken off, as the whole Chapter sheweth. So this Scripture is to be understood; Though Apostles, Prophets, Evangelists, Pastors and Teachers, be put all in a sentence: And therefore in such cases we must compare Scripture with Scripture, ground with ground, and thing with thing, and see how the grounds and reasons of things will hold, as well as the syllables of words, or else we may mightily erre.

3. And

3. And yet in a sense I grant, that Apostles, Prophets, Evangelists, as well as Pastors and Teachers, continue in the Church to the end of the World (and in Scripture-sense too:) But our sense, and Scripture-sense oftentimes differeth, and that maketh us mistake things in Scripture so often. Christ saith, *Matth.* 28. *ult Lo, I am with you alwayes to the end of the world.* Now his bodily presence was with them when he spake this, and yet he meaneth not that his bodily presence should be with them, but his spirituall presence: And Christ is as truly with his Church in his spirituall presence, as he was at present with his Disciples, when he spake this unto them. *John* 14. 18. *I will come to you*, saith Christ. And yet this coming is but in his Spirit, according to *Vers.* 16, 17. So the Apostles, Prophets, and Evangelists may be said to continue, and to perfect the Church and Saints, in regard of their Writings and Doctrine, which the Church is to preserve and stick to, and upon whose foundation the Church is to be built, and to rest. In the same sense, as the rich mans brethren are said to have *Moses and the Prophets, and bidden to hear them*, Luke 16. 29. Why, *Moses* and the Prophets were dead, *John* 8. 52. But the meaning is, they had them, because they had their Writings and Prophecies. And in this sense the Church hath Apostles, Prophets, and Evangelists, in their Writings and Preachings, and this is compleat Scripture-sense: So this is made good.

In a sense, Apostles, Prophets, and Evangelists continue.

Object. *But it seemeth you mean, we should have Pastors and Teachers to speak in the CHURCH by an audible voyce, and so we take it should Apostles*, &c. *And can it be said they speak in the Church, and are dead?*

Answ. Yea, it may be truly said so; Is it not said of *Abel*, Heb. 11. 4. *that he being dead, yet speaketh?* And all along the Scripture, those that are dead, are said to speak. *Rom.* 10. 19, 20, 21. *Moses* saith, *I will provoke you to jealousie*, &c. Why, *Moses* was dead, when *Paul* wrote this, that he saith it; I but *Moses* Writings said so, in *Deut.* 32. 21. *Vers.* 20. But *Elias* is very bold, and SAITH; he doth not write that he did say so, but saith, for the present; but he was dead long before: But this is recorded that *Elias* did once say so, *Isa.* 65. 1. *Vers.* 21. But to Israel he SAITH, that is, he did say so, and his Writings say so still. And so it is said of the Spirit, *Rev.* 2. 7. *He that hath an ear, let him hear what the Spirit SAITH unto the Churches.* Why the Spirit spake not by voice, but by these Writings: And so the Apostles, Prophets, and Evangelists speak still in the Church: so that you see, all the whole sentence is full in its sense, and in Scripture-sense too.

But now for Pastors and Teachers, ordinary Officers, we have not their Prophecies or Writings extant, and therefore it is necessary that they be personally in the Church still. Yea, and in this sense that I have laid down, the Pastors and Teachers cannot speak and perfect the Saints without Apostles, Prophets, and Evangelists.

Now

That Pastors and Teachers are to continue in the Church.

Now before I passe from this Scripture, I desire a little to shew some particulars about Church-officers, and to prove that Pastors and Teachers are to continue; which thing is opposed by some: As for example, Master *Saltmarsh* in his Book, called, *Some Beames of that bright morning star*, or *Sparkles of Glory*, page 131. saith, 'Pastors and Teachers 'in the true and proper gift and office was as spirituall as the other; he meaneth as Apostles, Prophets, &c. 'Namely of the pure anointing of 'the holy Ghost; but Pastor and Teacher since have been considered in a 'lower capacity, and industry; Art, naturall parts, and learning hath been 'taken in, in after times, to the composition of Pastor and Teacher, &c. 'And page 130. He asketh where we have this distiction, that the 'one is ordinary, and the other is extraordinary, and to last but for 'a time.

1. I Answer to this by propounding a Question, where he hath the same distinction in effect, concerning the principles of the Doctrine of Christ, that some of them last but for that age, and the other cease; as he saith, Page 332. of his Book: But I have shewn the distinction, and I hope shall clear it up, clear enough to satisfie any impartiall man.

2. To Answer to the first clause; If they taught by the same pure anointing (*i. e.*) infallibly, how cometh it to passe we have not Pastors and Teachers Works in Scripture-record, as well as Apostles, Prophets, and Evangelists?

All that taught in the Apostles times did not teach so infallibly as some imagine.

3. I conceive, if the Scripture be well examined, it will be found, that all that taught, and that lawfully, and by command too, did not teach by that pure anointing in that measure the Objection meaneth.

For consider, first, the Apostle *Paul* writeth to *Timothy* divers charges, to see to the Doctrine others teach, and that himself teacheth; which need not have been, if all in the Primitive times had taught by that infallible spirit, or measure of Spirit that they could not erre. 1 *Tim.* 1. 3 *I left thee at Ephesus, that thou shouldst charge some that they teach no other Doctrine.* He doth not say, he should charge them not to teach at all, but no other Doctrine; which need not have been, if they had been taught by that pure anointing only, 1 *Tim.* 5. 21. *Lay hands suddenly on no man* (i. e.) to instate him into office; which might have been, if all that taught then, had taught in that clear demonstration that Mr. *Saltmarsh* speaketh of, that they were both known to themselves and the Churches, to speak in that pure gift and anointing of spirit, 2 *Tim.* 2. 2. He is bidden to commit the things he had heard of *Paul* (not being taught by the pure anointing) *to faithfull men* (not infallible men) *that might be able to teach others also.* Here he speaketh of ordinary gifts, and he sheweth, *Chap* 3. 14, 15. That the man of God is throughly furnished for every good work, not only from an infallible spirit, but from the Scripture, and as certainly; for saith he, *All Scripture was given by inspiration of God.*

2. His

2. His prohibiting Women to teach, in opposition to the Men, shew-eth, that Men did not teach by that pure anointing, but by ordinary gifts as now; for Women teaching by extraordinary inspiration might teach, as I shewed before.

3. The qualifications that *Paul* requireth *Timothy* and *Titus* to look to be in Bishops or Elders, and Deacons (1 *Tim.* 3. 2---8. *Titus* 1. 5- - 10) sheweth it; which may all be in a man that is not infallibly inspired by that pure anointing. To instance in some of them, he saith, 1 *Tim.* 3. *The Bishop must be apt to teach.* He doth not say, A B L E, by an infallible spirit, but A P T, *(i. e.)* inclined to Doctrine, in some measure fit for it; as a man may be apt for a thing that is not perfect, but may be further instructed in it: So was *Apollo*, *Acts* 8. 25, 26. For he cannot but teach, that is infallibly inspired by that pure anointing, therefore he is more then apt for it. Then *Vers.* 6. 7. *He must not be a Novice, or newly come to the faith.* Why, he that is infallibly indued, if he be never so newly come to the faith, is approved of God to teach, as you may see, *Acts* 10. 46. and 19. 6. Therefore he meaneth such as had but an ordinary gift, from an ordinary work of the Spirit.

4. The Bishops and Deacons admittance and tryall is the same, they must be both proved, *Vers.* 8. Therefore the one administreth no more by an infallible spirit then the other.

5. *Timothy* and *Titus* both, did not all things by the pure anointing the objection meaneth, as is clear; first for *Timothy*, 1 Tim. 3. 15. *Paul* sheweth the cause of his writing was, *That if he tarried long before he came to him, he might know how to behave himself in the house of God*, or Church of God; which he might have done by an infallible spirit. And *Paul* telleth him what he should teach, *Chap.* 4. 11. and how to walk, *Verse* 12. and exhorteth him to industry, and to the use of helps, as reading and meditation, and that diligently, *Verse* 13, 14, 15. And biddeth him take heed to his Doctrine, *Vers.* 16. all which had been needlesse, if he had been inspired so infallibly: So 2 *Tim.* 1. 13. Paul *exhorteth him to hold fast the form of words that he had heard from him*: He should rather have said, which thou hast by that pure anointing, if he had taught so clearly, and only in that: and telleth him what things he should put them in remembrance of, 2 *Tim.* 2. 14. and 3. 14. 15. He sheweth he had learned those things of the Scripture, that he exhorteth him to continue in. But he might have said, now the time of pure anointing is come, *I desire to live above the Scripture, and to wait upon that for higher teachings.* Nay, saith *Paul* they are profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousnesse: And they were given by inspiration of God, as well as this anointing, *And they are able to furnish the man of God throughly.* Mark, *Throughly for every good work, that so he may be perfect.* So *Paul* exhorteth *Titus* also, *Chap.* 2. 7. 8 *To look that his Doctrine be sound*, and telleth him in *Vers.* 15. what things he should speak and exhort; and *Chap.* 3. *verse* 8, 9, &c. the same. And yet these men that were so in-

Without Paul direction.

structed themselves, were to ordain others; which sheweth they did not in the Primitive times (all of them that taught, and were in office to teach) teach by that pure anointing that he speaketh of, but by an ordinary gift.

And that Pastors and Teachers are to continue in the CHURCH, though they have not such an infallible gift, I shall clear up further.

It appeareth that a visible Church hath alwayes had Officers: The Church of the Jews had Priests and Levites: and after Christs time they had Apostles, Evangelists, Prophets; and as soon as Churches were gathered, they ordained them Elders, *Acts* 14. 23. And *Paul* left *Titus* in *Crete* for this purpose, *Tit* 1. The seven Churches of *Asia* had Angels to oversee them; the Church of *Ephesus* among the rest had Elders, *Acts* 20. 17. The Church at *Philippi* had Bishops and Deacons, *Phil.* 1. 1. and this is a piece of Gospel-order, and of true order also, *Tit.* 1. 5.

Concerning these Officers with their Offices, I shall briefly touch these seven things.

Seven points handled concerning Officers in a Church.

1. What Officers are to be in a Church.
2. What their Offices are.
3. What qualifications they ought to have that are those Officers.
4. How many of them are to be in a Church.
5. That such are to continue in their offices.
6. That these Offices are sufficient.
7. How they are to be instated into Office.

1. What Officers are to be in a Church.

1. For the first; The Officers in a Church, seem to me, to be ranked into two sorts, or heads in generall, which *Paul* calleth Bishops and Deacons, *Phil* 1. 1 And *Paul* nameth the same, 1 *Tim.* 3. And *Rom.* 12. 6. 7. He setteth them down under the generall heads of Prophecying and Ministring, and he distributeth them into particulars.

Now the Bishop is he which the Scripture in other places calleth the Elder, *Tit.* 1 5, 6, 7. And it is a generall name to Teachers, Pastors or Overseers, as these Scriptures make clear, *Acts* 20. 17. with 28. And this word Elder, or Bishop, is a generall name to all that feed the Church, and taketh in as well Apostles as others into the work of overseeing, or feeding, 1 *Pet.* 5. 1, 2. 2 *John* 1. 3 *John* 1. yea, sometimes Christ himself, 1 *Pet.* 2 25.

I shall entreat the Reader to search the Scriptures here, and consider them diligently, for I have not named the words because of causing the volume to swell too big.

Again, these two are distributed into particulars, as the Bishop or Elder, is distributed into Pastor and Teacher, and Ruling Elder, or he that Ruleth, 1 *Tim.* 5. 17. *Rom* 12. 7, 8. There we have a distribution of two generals into particulars: He that prophesieth, *Vers.* 6. into Teacher, Exhorter, and Ruler. And he that ministreth, into giver, and shewer of mercy.

1. For Pastor and Teacher, we read of them, *Ephes.* 4. 11. And I hinted to you, it is the same with Bishop or Elder, which I proved ordinary Officers.

2. For

2. For ruling Elder, see *Rom.* 12. 8. 1 *Cor.* 5. 17. And this office is called helpers in Government, 1 *Cor.* 12. 8.

For the second Distribution. 1. Deacons; such ye read of, 1 *Tim.* 3. 8. 10.

2. He that sheweth mercy, *Rom.* 12. 8. These were Widows that were appointed of the CHURCH for the help of the Deacon, 1 *Tim.* 5. 9.

The second thing is, What their Offices are? 2. *What their Officers are.*

First, The Pastors office is to feed the Flock, *Jer.* 3. 15. which is a prophecie of Gospel-times, (That God will give them Pastors to FEED them, &c.) as appeareth, *ver* 16, 17, 18. yea, in the most glorious state of the Church, *when the house of Israel shall walk with the house of Judah:* And when Jerusalem shall be called holy, the Throne of the Lord, &c. So *Jer.* 23. 4. *Ephes.* 4. 11. It is called *edifying the body of Christ.* And this is he that is to wait upon exhortation or application, and bringing home the Word to the heart and conscience, *Rom.* 12. 7. Therefore his Word is called, *the Word of Wisdome,* 1 *Cor.* 12. 8. And this man is to administer other Ordinances, as Baptism and the Supper, in the Church; because it is the Churches right, and so a part of feeding, *Matth.* 24. 45. The ruler over the house must give his fellow-servants their meat, *Luke* 12. 42.

I do not mean that any man can make the Word take effect upon the heart and conscience, but to apply it home, as Nathan *did to* David, 2 *Sam.* 12. 7. *and* Stephen *to the Counsil, Acts* 7. 51.

Let no man say, Christ is their meat, and nothing else; For,

1. No servant can give Christ, but God alone, *John* 6. 32.

2. The preaching of the Word is called Milk, which is one kind of meat, 1 *Pet.* 2. 2. And the Principles of Christ also, whereof the Doctrine of Baptism is one; Nay, the whole Distribution of the Gospel is called a Feast, *Prov.* 9. 1, &c, *Matth.* 22. *Luke* 14. Not but that a Disciple as a Disciple, designed of the Church, may baptize, or break bread; but after the Church hath Officers, then it properly belongeth to them, because the Church should choose men best able to dispense the Gospel, and so fittest for all her Administrations.

2. The Teachers office is to wait on Teaching, *Rom.* 12. That is, I conceive, principally to expound the Scripture, and lay down sound Doctrine, and confute Errors, that so the Church may be established in the Truth, *Tit.* 2, 8. And *Timothy* was to oversee Doctrine at *Ephesus,* and to teach: yea, from Scripture, as appeareth, 2 *Tim.* 3. 15, 16, 17. And those that bring false Doctrine, are called false Teachers, 2 *Pet.* 2. 1. And his Word is called (1 *Cor* 12. 8.) the word of knowledge. And such God promiseth his Church in her beauteous state, *Isa.* 30. 20. *Nicodemus* that expounded the Law, and taught the Doctrine thereof, is called a Teacher in Israel, *John* 3. 2. And this the Bishop, Pastor, or Elder must do, 2 *Tim.* 2. 24.

Search the Scripture.

I conceive it is a name given to any one that hath a gift of expounding the Scripture, and teaching the Doctrine of the Gospel; either Apostle, Prophet, or any other, 1 *Tim.* 1. 3. and 2. 7. 2 *Tim.* 1. 11. It is one able

to instruct others in the truth, *Heb.* 5. 12. For to teach, is to preach the Doctrine of the Gospel, *Matth.* 28. 19. with *Mark* 16. 15 *Jer.* 32. 33. *Tit.* 2. 3. He commandeth the aged women, to be teachers of good things; but this is not in the Church: Therefore the name Teacher, is attributed to any that hath a gift to teach, according to the proportion of faith given them; and these may exercise their gift, by the Churches call, Either,

1. In the Church, 1 *Cor.* 4. 17. Or,

2. To the world, *Acts* 4. 18. and 5. 28. 42.

But I conceive Pastor and Teacher may be understood for one and the same, and may perform the same Offices in the Church; but only where the Church is large and multifarious, they may choose more Officers for the better ordering of things, and so have several titles given them according to their several gifts, and they fall both under the general name of Bishop or Elder:

For mark, I said the Pastors office was to feed the Flock; so is the Shepheards, *Micah* 5. 4. So is the Apostles, *John* 21. 15, 16. So the Elder, *Acts* 20. 28. 1 *Pet.* 5. 2. So gifted-Disciples, *Revel.* 12. 6. 1 *Cor.* 9. 7. who feedeth a flock, &c. And those are said to be such as preach the Gospel, *ver.* 14. And I proved the same concerning Teachers before, that they are included under name of Elder, appeareth, *Acts* 14. 23.

Now Elders in Scripture were taken,

Sometimes for Officers among the Jews in their Church, *Mark* 8. 31. Sometimes for Gospel-officers, *Acts* 11. 30. and 14. 23. whose office was to feed, *Acts* 20. 17. (i. e.) by preaching sound Doctrine, and sutable to the necessities of the Church, and leading them into various pastures for their welfare and fatting, and how they must do it is set down, 1 *Pet.* 5. 1, 2, 3.

2. To consult in matters of controversie, *Acts* 5. 2. 4. 6. 22, 23. To set things in order in the Church, *Acts* 16. 4. To advise for matter of doubt, *Acts* 21, 18, &c. To rule, oversee, and govern, 1 *Tim* 5. 17. *Tit.* 1. 5. 1 *Pet.* 5. 1, &c. To *visit the sick, and pray over them, being called for*, Jam. 5. 14.

3. The ruling Elder is to feed, guide, or go before, and no otherwise to rule, *Matth.* 2. 6 1 *Tim.* 3. 5. and 5. 17. *Heb.* 13. 7. 17. To oversee the manners and lives of men, that none walk disorderly, and to warn them that do; and to see where any are disconsolate, and to comfort them; and to assist in Censures, if any be to be cast out, 1 *Thess* 5. 14. But I conceive the ruling Elders are to be, only in the necessity of the Church, being many, and spread abroad; for otherwise, all these things the preaching Elder may do. So *Paul* delivered *Hymeneus* and *Philetus* to Satan, as a leading man, 1 *Tim.* 1. 20. with 1 *Cor.* 5. 1, 2. And that such are to be in case of necessity (I conceive) appeareth from that order, *Rom.* 12. 7, 8. where is, first Pastor, then Teacher, then Deacon; Afterward those that rule, and shew mercy; shewing that they were to be in case of necessity to help the others.

4 The Deacons office is to receive and distribute the contribution of the Church, as they see need and occasion, *Acts* 6. 1---6. And this is he that giveth, *Rom.* 12. 8. and also to see the Churches members walk not idlely.

5. The Widow; and this is she that sheweth mercy, *Rom.* 12 8. They were to assist the Deacon, in looking to any poor, sick, or impotent members, that were not able to help themselves, as appeareth by their qualifications; they were such as were affectionate and compassionate that were to be chosen: And therefore their office must be to attend the servive of the Church, in looking to poor feeble members, or whatsoever the Church calleth them to do, *Rom.* 16. 1. These had their maintenance also from the Church, 1 *Tim* 5. 16.

The third thing, is, The Qualifications of these Officers.

The third point is, the qualifications of these Officers.

For their Qualifications, I shall refer the Reader to 1 *Tim*: 3, & 5. and *Tit* 1. I shall hint but at some, that some objection may be made against. It is said, the Bishop *must be the husband of one wife*: Not that he must of necessity be a married man; but he must have but one wife, not plurality of wives: And this appeareth to be the meaning, for these Reasons:

Read the Scriptures, I pray you, 1 Cor. 7. 7. & 9. 5. 12.

1 Because *Paul* himself was an unmarried man, and yet an Elder, in the same sense as *Peter* and *John* was to feed the Church,

2 Because *Paul*, 1 *Cor.* 7. 1. where he saith, *It is not good for a man to touch a woman*: He doth not except Elders, to say they must marry; nor Deacons: but saith, *Let every man have his own wife* (not wives) giving this Law here; *The husband of one wife, to avoid fornication.* And surely he would have excepted Officers, if they must needs be married men: And mark how this dependeth; *Blameless, the husband of one wife*: Shewing, that this Rule is given for the avoiding of Fornication.

3 If so, then *Timothy* being a young man, without a wife, might not have been a Teacher; but he was so, 1 *Tim*, 4 11, 12

4 If it were so, that a man must needs be married, or else he could not be an Elder: Then it must needs follow, that if his wife die, he loseth his office till he hath another wife: But that is false, *Rom.* 12. 7, 8. Therefore the other.

2. Qualification; *not a Novice*, 1 Tim. 3. 6. A word or two of this; I conceive, it is not absolutely that he should not be a young man, or newly come to the Faith; but in case of danger, not being setled in the truth; for *Timothy* was a youth, as I proved before; yet not a Novice, not newly come to the Faith; for he that teacheth others, had need be well grounded himself, and had need be one that is not soon puffed up: And that in his danger, and not the CHURCHES only, lest he fall into the condemnation of the Divil.

2. For the Deacons; They must be full of the holy Ghost, &c. *Acts* 6. 3. By the holy Ghost is meant, either those extraordinary gifts of the holy Ghost which they then had, and which *Stephen* had, *ver.* 5. because it is distinct from faith: or else men full of the Spirit, guided, led, ruled by

by the Spirit, walking spiritually, not minding outward carnal things; and this is necessary for a Deacon: I shall say no more of their qualifications.

Quest. *It may be questioned, Whether there must be of necessity all these qualifications in Officers, or else none must be chosen?*

Answ. The Church must see that they come as near this as may be; but I cannot see that they are tyed to be punctually such; for what if such a man be not to be found in the world, where all these qualifications meet, shall the Church have no supply till then? But this know, that the Spirit of God in Scripture setteth down the exactest rule, and we are to come as near it as we can: For thus I reason; The Scripture commandeth, *Love the Lord thy God with all thy heart, &c.* Shall I reason now, Because I cannot do this in the extent of it, I need not love the Lord at all? Nay, but I must endeavor, as *Paul*, Phil. 3. *to press towards it*; so it is here. Or, what if a man have no faithful Children, or not all, shall he be no Bishop, or Elder? Or, what if he have no Children, then he cannot have faithful Children; will this disable him for his Office?

Again, What if the Deacon be not filled with the holy Ghost, with that gift that they then had in the primitive times, spoken of, *Acts* 6. Must he not be a Deacon? I conceive, it is enough if he be qualified, as *Timothy* setteth down his Qualifications among the Officers that are to continue in the Church; shall not poor Members be relieved, unless men be exact to the top of these Qualifications?

Again, What if the Widow want one year of sixty; shall poor members, sick or lame, be lost for looking to? Or, what if she never washed the Saints feet, which is not the custom in these cold Regions; Is she no servant of the Churches because of that? So that I conceive the Scripture-meaning is, to bring us as near the Rule as may be: but where it cannot be, God must be obeyed as far as we can attain to; and have mercy, and not sacrifice, &c.

Hos. 6. 6.

A fourth thing is. How many Officers are to be in a Church.

The fourth thing is, How many Officers are to be in a Church?

Some say, every Congregation is to have a Pastor and a Teacher, and two ruling Elders, and two Deacons, and Widows: But I conceive the number is left to the Church, to be chosen according to the number of the Church, and her necessity: For, *in the Church at* Jerusalem *were many Elders, Acts* 21. 18. the Church being great; And had seven Deacons, *Acts* 6. *the poor being many*; and so many were neglected until they were chosen: and need requiring that there should be a daily Ministration, as you may see, *ver.* 1. which could not be done by one or two; neither do I read how many were in *Ephesus*, *Acts* 20. nor how many they ordained in every Church, *Acts* 14.

The fifth thing is, that such are to continue in the Church, and in their office.

The fifth point is, That such are to continue in the Church, I shall prove it two wayes.

1. It was propheſied of.
2. Given in charge.

1. It

1. It was propheſied of.

1. That Paſtors were to be in the Church in Goſpel-times, *Jer.* 3. 15, 16, 17, 18. ſheweth it clearly: And *Chap.* 23. *Verſe* 4. And this proveth the continuance of Ordinances alſo. *Conſider the words of theſe Scriptures.*

2. That Teachers are to continue, appeareth from the 20 to the 26. *Verſe* of the 30 *Chap.* of *Iſai.* Yea, and this is in the time of the Churches glory upon earth: And if this continue not, we muſt have none to expound the Scriptures, nor teach at all: but Teaching muſt continue, 2 *Tim.* 2. 2. *Heb.* 5. 10 And therefore Teachers muſt continue: And Maſter *Saltmarſh*, Some Beames, *&c. page* 44 citeth *Rom.* 12. 6. to prove that Diſciples only ſo called, may preach and adminiſter: Then Diſciples only ſo called may be Teachers (by his affirmation) for there is he that teacheth named; and ſo the gift by his own proof did not end in that time.

2. It was given in charge, *Mat* 28. 19. *Teaching them to obſerve whatſoever I have commanded you* And *he commanded them to teach and baptize, &c.* with *Mark* 16. 15. *Go preach the Goſpel &c. Eph.* 4. 11, 12. They are to continue till the unity of the faith, and we come to a perfect man in Chriſt Jeſus.

Object. *But ſome may ſay, We may as well plead for the continuance of Apoſtles, Prophets, and Evangeliſts, for they are all in a ſentence?*

Anſw. No, the one may continue, the other not, though they be all in a ſentence.

1. Becauſe there is not the like uſe of their Offices; Apoſtles and Prophets were to lay the foundation, and ſpeak Scripture, and Evangeliſts to aſſiſt them, and help write it, *Epheſ.* 2. 20. But Paſtors and Teachers to build, and perfect the work: and ſo they are one with Apoſtles, the one to ſpeak and write Scripture, the other to open and apply it: Therefore the Biſhop muſt hold faſt the faithfull word as he hath been taught; but now no man is to make new Scripture, for there is a curſe pronounced to ſuch, *Rev.* 22. 18, 19. But men are to be Teachers ſtill; therefore Paſtor and Teacher is to continue, and to feed ſtill. See my Anſwer before, on *Epheſ* 4. *Titus* 1. 9.

Again conſider, They ordained them Elders in every Church, but not Apoſtles, Prophets, and Evangeliſts, which *Paul* would have done, had it been neceſſary.

Object. *But Paul was preſent, who was an Apoſtle?*

Anſw. Paul was preſent, who was an Elder, as the other Apoſtles were, and a Teacher, 2 *Tim.* 1. 11. Therefore by this Argument I might as well plead againſt their ordaining Elders.

Again, conſider in a ſenſe, as they may be underſtood, all thoſe may continue perſonally in the Church; and ſo I conceive the Scripture will make it good; *Rev.* 18. 20. ſpeaketh of Apoſtles and Prophets to rejoyce at the ruine of the Whore, or great City *Babylon*; Apoſtles (*i e*) in the very Word a Meſſenger, or Embaſſador, and ſo are all Miniſters and Elders:

Elders; To the Angel (or Messenger) of the Church: so they are Apostles or Embassadours, 2 *Cor.* 5. 19. *As Embassadours for Christ*, &c. PROPHETS (*i. e*) those that have the gift of Prophecy or Preaching; for so the ordinary Preachers are called Prophets, *Revel.* 11. 10. So Evangelists, as they teach, or write Evangelicall truths: And so they may as well be personally as Pastors and Teachers.

Another Scripture to prove their continuance. Read the words and consider them.

Another place is, *Rom.* 12. 3---8. which 3. *verse* containeth a perpetuall law touching the Government of Christs Church; the same is either generall, appertaining to all the Members of the Church, one of which is contrary unto the Law; for the clearer understanding thereof, *Verse* 3. joyned in the same sentence with the Law. The other of a similitude, where as in a glasse we may see the truth and necessity of this Law, taken from the naturall disposition of the body, *verse* 4, 5.

Or it is speciall, belonging to publique persons, that is, to Prophets, the dispensers of the Word of God, which he divideth into those that teach and exhort, and other necessary Administrators, as I shewed before.

That it is a Law, appeareth from *verse* 3. *For I say* (*i. e.*) I command: And observe here he giveth order, not only for a man to provide for his own safety, but to study to provide for the safety of the Church, or body *verse* 4, 5.

In these Verses he teacheth four things.

1. As we have in one naturall body many members, so we have in one Church, or Congregation.

2. *As all members of the body have not one office*, some see, some hear, &c. Neither have they in the Church.

3. *As many members in one body have but one head*, wherein they are: so all the Members in the Church.

4. Every member is one anothers in the body, to serve one another; so also in the Church. Now this Law in these verses concerneth publique persons in the Church, *Verse* 6, 7. The Apostle taketh it for granted, that God had given these gifts already to the Church: And where he saith, *Let us prophesie according to the proportion of faith*; that is, according to the gift of knowledge in the Gospel: And saith he, *Let him wait on Ministring*, or exhortation: It is clear, he giveth a perpetuall Law for the keeping of these Offices in the Church.

I shall give you some Arguments for it.

1. This being a Commandment of God, as commandements of the Apostles were, proveth it. And *Paul* said it, *through the grace given to him*, not of himself. It chargeth all these Officers to abide in their offices: And he that thinketh the Offices are ceased, is one that appeareth to me *to think more highly of himself then is meet*, contrary to this law, and doth not think to sobriety, *verse* 3.

2. All these Officers here are called the true Members of the body of the Church; therefore the Church being to endure to the coming of Christ

Christ, or the last day, those also must be of the same continuance; Except you will say, that Christ is better pleased with a maimed body then a compleat one. To plead against Officers and Ordinances as some do, is to plead for Confusion, 1 *Cor* 12. 17. They will have all eye in the body, but no hearing; for *all shall be taught by the Spirit:* But God will have the visible body, like a visible body, therefore it must have Ministers.

3. Because *Paul* commandeth *Timothy* to keep this command to the coming of Christ, 1 *Tim.* 6. (*i. e.*) *to the day of Judgement*, as I proved before.

4. All things whereabout they are busied, or employed (as the ignorance and errour of the mind, the corruption of the heart, the unruliness of men, the poverty of the Saints, the weakness and impotency of the poor) are alwayes to be looked unto, or cared for; Therefore the Offices that God appoints and ordaineth for these purposes, are to continue so long as these things last in the Church.

5. Christ the King of Saints shall rule by his own Laws, till he come again to give new ones: Therefore the Laws left upon record for the Government of the Church shall stand.

Object. *But some plead against Officers thus, by distinguishing the Ministers in Gospel-times, to be Ministery of Men, and of Angels, and of Spirit, and the one ceaseth, when the other taketh place.* *From the distinction of Ministers.*

Answ. I answer: These Ministers are all now, and were in the Apostles dayes; then men ministred, Apostles and others, so do men now. Then Angels (*i.e.*) Gospel-Ministers, Angels of the Churches: so now; but they mean celestiall Angels. I answer, they minister as defenders of the Saints; but to give words, was a legal Administration, inferiour to this that we now have, by the Word of the Gospel. And for the Spirit, it taught the Apostles and Disciples then, so it doth still, and shall do more excellently then now: so that they are all on foot, and have been since the Apostles times in their measure. Heb. 1. ult. Heb. 2. 2, 3.

Quest. *But are these Officers to continue, after they are chosen into Office?*

Answ. Yea, *Rom* 12. *Let him wait on his Ministring*, &c. *He that putteth his hand to the plough, and looketh back, is unfit for the Kingdom of God.* And *Paul* giving charge to the Elders of *Ephesus*, *Acts* 20. saith, *The holy Ghost hath made you Overseers*, and speaketh not of their leaving their Offices. Nay, the Deacons were chosen for this very end, that they might wait on their offices, and others might not be interrupted in the execution of their offices, nor leave the station in which they were. *Acts* 6, 1, 2. And the Widow is condemned for leaving her office (1 *Tim.*) and the younger Widows refused, because they will be apt to marry, *and so leave their first faith*, 1 *Tim.* 5. 11, 12. Luke 9. 62.

The sixth point is, That these are sufficient that I have named. *6 Point is, that these are sufficient.*

1. We are bidden, *Rom.* 12. 3. to content our selves in these, and rest in them: Therefore sufficient.

2. These do make the man of God perfect, with the help of the Scriptures, *Eph.* 4. 11, 12. with 2 *Tim.* 3. 16.

3. If these be not sufficient, Christ cannot be glorified as perfect Governour of his Church; neither his Word is such, but something may be added, or taken away, both which are absurd; therefore these, and these only are sufficient. If not, Who dare adde a member to the body, which he neither made, nor can make? And so, Who dare take away a member which he never took away?

4. Those Functions only are sufficient, that have all the gifts needful for the Ministery of the Word, and other Ordinances, and for the Government of the Church; but all these Functions are sufficient for these ends: Therfore, &c.

5. If any erect a new Ministery, he must either give new gifts, or assure men they shall have new gifts given of God; but none can do this. Therefore these are sufficient.

7 How they are to be instated into office.

The seventh Point is, *How they are to be instated into Office.*

First, They are to be known to the Church, in respect of their gifts, abilities, and conversation, and be proved first, before chosen and ordained; which appeareth,

1. Because the Apostle giveth charge they must have such and such qualifications, therefore the Church must know them well, and elect them with deliberation.

2. The Apostles themselves did not instate men into office as soon as they had planted Churches, but let them have a time to have experience of them, *Acts* 14. 21, 22, 23.

3. *Paul* giveth charge to *Timothy*, to take heed of too sudden instating men into office, 1 *Tim.* 5. 22.

4. And concerning the Deacons, he giveth direct commands, 1 *Tim.* 3. 10. to prove them first, wherein the Elders proof is implied also.

Secondly, They are to be Elected and Ordained.

1. Elected by general vote, and free assent of the whole Church, *Acts* 14. 23. & 6. 1---6.

How Officers are to be ordained.

2. Ordained; that is, put into office, or power to execute: And this is done,

1 By suffrages, or holding up of hands, or election, or vote, *Acts* 14. 23. *They ordained them Elders* (by election) *in every Church*: So the *Geneva* and *Greek* readeth it; which sheweth, That he that is elected in this way, is also ordained in part.

2 *By laying on of hands*, 1 *Tim.* 5. 22. And that is implied in *Acts* 14. 23. which I conceive is very material; for it is a sign to signifie their instating into office; As hands are put upon them, so the execution of the office is laid upon them: As the laying of the hands upon the head of the Scape-goat, was a sign of putting the sin confessed upon him: So here, it was a sign that the Church put this office upon them, *Acts* 6. 6. *They laid their hands on the Deacon*, to signifie the same thing.

Quest.

Queſt. *But if hands muſt be laid on, Who muſt do it?*

Anſw. The Elderſhip, 1 *Tim.* 4. 14. I conceive this was to make *Timothy* a Paſtor or Teacher, or Goſpel-adminiſtrator among them.

Queſt. *But what if there be no Elders?*

Anſw. I have proved that the word Elder is a common title is given to Apoſtles, Prophets, Evangeliſts, Paſtors and Teachers; nay, ſometimes to a grave Church-member, 1 *Tim.* 5. 1 *Rev.* 4. 4 & 5. 5. So that I conceive it may be done by ſuch as have the gift of Prophecy and Teaching, to edifie their Brethren, being Church-members; for ſuch are called Prophets and Teachers from their gift: Conſider well, *Acts* 13, 1, 2, 3. for the power of Officers and Adminiſtrators reſteth in the Church, in Members. And ſeeing the word is ſo univerſally uſed, if there be neceſſity of this thing, they may do it.

2. With Prayer and Faſting: This is to be joyned with Ordination, *Acts* 14. 23. Or at leaſt with ſolemn Prayer, *Acts* 6. And whether before the laying on of hands, or after, I think there is no certain rule; for Elders it ſeemeth to be after (by the order of the words) and for Deacons before; ſo that it is a ſafe way to uſe Prayer both before and after.

4. To Ordain, is as much as to appoint, the word is the ſame, 1 *Tim.* 2. 7. with 2 *Tim.* 1. 11. Now then the appointment of the Church, for ſuch a man to be in ſuch a place and office, according to the form aforeſaid, that is, by the general vote of the Church, with prayer and faſting, and laying on of hands of Elders, Prophets or Teachers, is his Ordaining ſufficient: And theſe Offices and Officers are to be kept; for the Scripture giveth as great a charge to obſerve the Miniſtery, as to obſerve Doctrine, one command as ſtrict as another, 1 *Tim.* 5 21. *Paul* giveth *Timothy* charge about Doctrine, 1 *Tim.* 1. About Worſhips, as Prayer, &c. *Chap.* 2. About Officers, *Chap.* 3, *&c.* Now he chargeth him to obſerve them, without preferring one before another; ſhewing the one is not ceaſed, as Officers, and the other to continue, as Teaching or Doctrine.

Further againſt the being of a viſible Church, and adminiſtrator.

Obj. *But it may further be objected out of* 1 Cor. 12. 28. *where it is ſaid, And God hath ſet ſome in the Church: firſt, Apoſtles, ſecondarily, Prophets, thirdly, Teachers, after that, Miracles; then gifts of healing, helps in government, diverſity of tongues: But where are theſe gifts in any particular Church? Therefore there is no Church, nor Adminiſtrator of Ordinances.*

Anſw. 1. The Text ſaith, *God hath ſet them*; he doth not ſay, they were alwayes to continue there, but they were there for the preſent, and they might continue in a ſenſe, as I have ſhewed formerly.

2. By the Church there, I cannot ſee that he meaneth any one particular Congregation of the Saints; but the Church in relation to her Head, Chriſt, which is but one compleat Congregation, conſiſting of all Saints and Congregations too. *Cant.* 6. 9. *My beloved, my undefiled is one, &c.* And ſo they are ſet in the Church in the ſenſe I have before laid down, for I cannot find that in the Apoſtles and primitive times, any one Congregation was indued with all theſe gifts; for the Twelve Apoſtles went from

Church to Church, and continued not in one particular Congregation, neither was it possible for every particular Congregation to have an Apostle among them: For, first, There was a Church at *Jerusalem*, *Acts* 2. A Church at *Samaria*, *Acts* 8. There were divers Churches in *Judea*, *Galatia* and *Samaria*, *Acts* 9.31. A Church at *Antioch*, *Acts* 11.26. Churches at *Listra* and *Iconium*, *Acts* 14.21,22,23. Seven Churches in *Asia* the less, *Rev.* 1, & 2, & 3. A Church at *Rome*, a Church at *Corinth*, Churches in *Galatia*, *Gal.* 1.2. suppose but two. Churches in *Macedonia*, suppose but two also, 2 *Cor.* 8.2. A Church at *Philippi*, a Church at *Coloss*, a Church of the *Thessalonians*, a Church of the *Bereans*, *Acts* 17.11, 12. Churches in divers Cities of the *Cretians*, *Tit.* 1.5. suppose but three Cities in *Crete*, and but three Churches there. There were Churches in *Syria* and *Cilicia*, *Acts* 15.41. A Church at *Cenchrea*, *Rom.* 16.1. A Church in *Babylon*, 1 *Pet.* 5.13. So that suppose but two, where Churches are named in the plural, and but one elsewhere; the Scripture mentioneth at that time thirty nine, or fourty Churches, and there were but twelve Apostles; therefore there could not be Apostles in every particular Church: but they ordained them Elders in every Church; therefore the one must continue, when the other may not: And Churches and Administrators are to continue.

Rom. 1.7. 1 *Cor.* 1.2. *Phil.* 1.1. *Col.* 1, 2. 1 *Thes.* 1.1.

Obj *But some may say, How can Pastors and Teachers perfect the Church, when the Church hath not compleat helps? For if the Church have no need of Apostolical men now, as you seem to imply out of* Timothy, *then their office is superfluous: but it is not superfluous; for God never set any thing superfluous in the Church; therefore they are still needful.*

Answ Whatsoever is needful in the Church in her ordinary dispensations, is commanded under those Officers in the Epistle to *Timothy*; And yet the other were not then superfluous, because Pastors and Teachers could not build till there were a foundation: But now the foundation is laid, to have such men to lay more foundations, would be superfluous: and now it is superfluous to have such an office in the Church that is of no use in the Church.

So much for the first Objection.

2. The second Objection is like that of *Gideon*, *Judg.* 6.13. *If the Lord be with us, where be all those miracles which our fathers told us of?* Where be the gifts of working miracles, which were in the primitive times? And if there be true Churches, and Administrators of Ordinances now, Why have we not these gifts? And this Objection is grounded upon *Mark* 16.16, 17. where Christ sending out his Disciples to preach the Gospel, and plant Churches, saith, *He that believeth, and is baptized, shall be saved: he that believeth not, shall be damned,* And these signs shall follow them that believe: *In my Name they shall cast out Devils, they shall speak with new tongues, they shall take up Serpents, and if they drink any deadly thing, it shall not hurt them; they shall lay their hands on the sick, and they shall recover:* Therefore say they, except we had men able to do these miracles, we know not whether Christ have any true Church or Administrator upon

The 2d main Objection, because we have not those gifts and miracles that they had in the primitive times.

on earth, or no; for saith he, *Those signs shall follow those that believe.*

For answer to this, I shall prove divers things.

1. That the seeking after, and working miracles (in that outward way that is sometimes in Scripture spoken of, and that these men intend) is not essential to a Believer, and so not to a Church, nor an Administrator.

2. That such kind of miracles are ceased, and we have no certain rule to look for the restoring of them.

3. That all these miracles spoken of here, are made good among Believers in Scripture-sense.

4. That there be things which the Scripture calleth Wonders, Marvels, Miracles, that do accompany the Church still, and shall do to the end of the world.

This Objection answered in five particulars.

For the first of these Four Particulars, I prove it thus:

That seeking after, and working of miracles in that outward way which these men intend, it is not essential to a Believer, and so not to a Church, and consequently not to an Administrator.

1. *That seeking after, and working of outward miracles, is not essential to a Believer, & so not to a Church.*

1. Because, whatsoever was necessary to make a man a Believer, they had in the primitive times, before they had power to work miracles: That is clearly seen in *Acts* 2. 41. *Then they that gladly received the word, were baptized:* And saith the Text, *the same day there was added to them* (i. e. to the Church) *about three thousand souls.* Now here we read of no signs or miracles that they were indued with; yet they were Believers, and added to the Church. And so, *Acts* 19. 1, 2. *When Paul came to Ephesus, he found certain Disciples, twelve of them*; and they are said to believe. Now saith *Paul, Have ye received the holy Ghost since ye believed?* By the holy Ghost here, is meant the gifts of the holy Ghost, *whereby they were able to speak with tongues, and prophesie,* as the 6 verse sheweth, which is one of the signs (as is conceived) spoken of by *Mark*, chap. 16, 17: And these were Believers before they had heard of these gifts: therefore these signs make not men Believers, and so are not essential to a Church. So *Mark* 16. 16, 17. *He that believeth, and is baptized, shall be saved.* He saith, not, he that believeth, and worketh miracles, shall be saved: And it is clear also by our Saviours Disciples, who were Disciples before they had power to work miracles; for he calleth them (*Mat.* 4. 18, &c.) when he began to preach, and he gave them not power to work miracles, till afterwards, *Mat.* 10. 1, 2, &c. And it appeareth also by the commission given them, *Mat.* 28. 18, &c. *All power is given to me both in heaven and in earth: Go ye therefore, teach all Nations, baptizing them; &c. teaching them to observe whatsoever I have commanded you: And lo, I am with you always to the end of the world.* Now *Matthew* setteth down whatsoever was needful to the essence of a true Church, and that is mens being made Disciples by preaching: And so being baptized, being synechdochically understood, and upon these observations, he promiseth his presence with them to the END of the world.

1. Because they had all things essential to Believers, before they had power to work miracles.

2. Because

2. Because all Believers did not work miracles in the primitive times.

2. Because all Believers did not work miracles in the primitive times, but only some of them, 1 *Cor.* 12. 7, 8, 9. To one this gift, to another that: to one Miracles, to ANOTHER Prophecy, &c. one was not able to do a miracle; for to one was given miracles, to another prophecy. So *Ver.* 28, 29, 30. *Do all work miracles? Have all the gift of healing? Do all speak with tongues? Do all interpret?* The meaning is, not all, but only some: And all these are the gifts of the Spirit, and he divideth to every man as he will, and not as the man will: And what if he will not communicate this gift, or that gift; doth it follow, that what gifts he doth communicate are no gifts of the Spirit therefore? the Scripture cited proveth the contrary: So that it appeareth, that in *Mark* 16. 15. is restrained in its own sense, but to some Believers; and if so, then how can any man make it to extend to all times without limitation; but Preaching and Faith extendeth to all times, and Baptism is as large as they.

3. Many may work miracles that never believed truly.

3. Because many may work miracles, that do not believe; nay, some may do it that are utter enemies to the Faith, *Mat.* 7. 22, 23. *Lord, Lord, &c. we have in thy name done many wonderful works:* But saith Christ, *I will profess unto them, I never knew you:* (mark that) *Depart from me ye workers of iniquity.* Some may say, they might believe once, and fall from their faith. If so, then Christ once knew them; for he knoweth those that believe: but saith he, *I never knew you*; which sheweth, they never were Believers approved of Christ. *Matth.* 24. 24. Christ saith, *There shall arise false Christs, and false Prophets* (therefore not true) *and shall shew great signs and wonders:* So that a false Christ, a false Prophet, a false Church, may work miracles: Therefore the working of miracles is no sign of a true Church, nor nothing essential to it, nor giveth any man power to administer any Ordinance; for then it might give a false Prophet power, because he can work them: But Christ giveth no false Prophet power to administer in his Church, therefore no miracles can do it. And Antichrist is said, 2 *Thess.* 2. 9. *to come with ALL signs, and lying wonders.* Mark, powerful signs and wonders. And the second Beast, *Rev.* 13. 14. is said to do great wonders, so *that he maketh fire to come down from heaven on the earth, in the sight of men, and deceiveth them that dwell on the earth, by means of these miracles that he had power to do.* So that by miracles, they that dwell on the earth, are sooner deceived to believe a false state to be true, then confirmed in any truth of God. And *Rev.* 16. 14. those three spirits of Devils are said to work miracles, and by miracles to draw men to enmity against the truth.

Jer. 14. 14. *Revel.* 2. 2.

Now then I argue thus; If those that Christ never knew may work miracles, if false Christs and false Prophets may work miracles, if Antichrist may work miracles, if the Beast may work miracles, if Devils may work miracles; Then the working of miracles cannot be essential to a Believer, or a true Church, or Administrator; unless we shall affirm, that those that Christ never knew, false Christs, false Prophets, men of perdition, Beasts, Devils, may be true Believers, and a true Church, and true Administrators.

4. Be-

4 Because they are now no help to faith, God hath appointed another means to beget and increase faith. *Faith cometh by hearing, and hearing by the Word of God*, Rom. 10. 17. And so by it the righteousness of God is revealed from faith to faith, *Rom.* 1. 17. not by miracles. *Luke* 16. *ult. If one should rise from the dead*, it would be a miracle; True, but yet it would not perswade men to believe, that will not believe the Word: So God having now spoken to us by his Son, *Heb.* 1. 1, 2. And having left us the Word of the Gospel upon record, miracles are now no help to faith.

4. *Miracles are no help towards faith.*

5. To expect the having and working of them, is rather a hinderance to faith, then a furtherance, and sheweth rather an unbelieving wicked people, then a believing people. *Judg.* 6. 22. The Angel telleth *Gideon*, *The Lord is with thee thou valiant man.* Why now he ought to have believed the Word of the Lord; O saith he, If the Lord were with us, where be all his MIRACLES? &c. Mark, the looking after Miracles was an obstruction to his faith. So saith Christ, *Matth.* 16. 4 *A wicked and adulterous generation seeketh after a sign.* He doth not say, A believing godly generation seeketh after a sign, I know no such Scripture: So that considering these five Arguments, it appeareth that working of miracles in that outward way, as many think of, is not essential to a Believer, nor to a true Church, and so giveth power to no man to administer Ordinances; but that I shall handle afterwards, only I hint it by the way.

5. *They are rather hinderances to faith.*

For the second, That working of miracles are ceased, (I mean still in this outward visible way) I prove it thus:

2. *That working of miracles in the outward way that some plead for, is ceased, and we ought not to look after it.*

1. Whatsoever was dispensed upon a special Reason that concerned not all men, at all times, that Reason ceasing, the Dispensation ceaseth also.

2. But Miracles were dispensed upon a speciall Reason, which Reason now is ceased; Therefore Miracles in that outward way are ceased.

Things dispenced upon a speciall reason, cease in their dispensation when the reason ceaseth.

The major is evident by Scripture: God commanded *Abraham* to circumcize all his male-children according to the flesh, and it was as a token or sign, that God took them into that Covenant made, *Gen.* 17. But now the natural carnal generation, or seed, is ceased from being accounted the seed, *Rom* 9. 6, 7, 8. *John* 8. 33, &c. The Jews tell Christ, they are *Abrahams* seed, and were never in bondage to any man: And Christ confesseth, *verse* 37. That they are *Abrahams* seed (*i. e.*) *according to the flesh*: But saith he, *Ye seek to kill me, a man that hath told you the truth*; this did not *Abraham*. And when they plead again, that *Abraham* was their Father, *verse* 39 Christ telleth them, *If ye were Abrahams children, ye would do the works of* Abraham. Where he sheweth them that *Abrahams seed according to the flesh* is ceased now, from being accounted to be the seed in Gospel-times. So *Matth.* 3. saith *John* Baptist, *Think not to say within your hearts, We have* Abraham *to our Father; for God is*

able

able to raise up of these stones children unto Abraham. And now also is the axe laid to the root of the trees, therefore every tree that bringeth not forth good fruit, is hewen down and cast into the fire. So that *John* letteth them understand by this Scripture, that none may now call *Abraham* father, but such as bring forth good fruit; the carnall seed is ceased: So *Gal.* 3 7. *They which are of faith, the same are the children of* Abraham. *Verse* ult. *If ye be Christs, then are ye* Abrahams *seed, and heirs according to promise.* Now this seed ceasing, the commandment to circumcise ceased also: So God gave the Jews the seventh day Sabbath, as a sign between him and them, that he sanctified them, *Exod.* 31. 13. But now that dispensation ceasing, when they were broken off from being Gods People, by outward covenant, the sign of the seventh day Sabbath ceased also, *Col.* 2. 16, 17. For when there is no more use of the signification, what should we do with the sign.

Why miracles were given.

Now miracles were given for the confirmation of the Doctrine, the APOSTLES and PROPHETS preached and planted, for the confirmation of the truth of the Gospel. *Mar.* 16. *ult. Heb.* 2. 4. *God bear them witnesse, with signes and miracles;* Who? THEM that heard Christ speak, his Apostles and Disciples then. Now the Doctrine being confirmed and committed to writting, with a curse to him that shall adde any thing to it, or preach another Gospel (*Rev.* 22. 18. *Gal.* 1. 8.) there is no more need of miracles to confirm any new Doctrine: This Doctrine contained in Scripture, and committed to writting, being confirmed by them. For all Doctrines now are to be confirmed by this Doctrine, and tryed by this which is already confirmed.

I mean in his word, the Scripures

2. God hath no where required us in the New Testament to hearken to the voice of Miracles and Signs, as he did Israel in Egypt; but to hearken to the voice of his Son, *Heb.* 1. 2. There is no other voice to be heard now; therefore saith he, *Mat.* 17. 5. *This is my wel-beloved Son in whom I am well pleased, HEAR ye him.*

And now Christ speaks to us in the Word of truth, and not by Miracles; therefore the Word is to continue, and Miracles to cease: But there is no speciall reason given of Baptism or the Supper, being confined to those times, or Officers either, neither did Miracles confirm them; therefore the one ceaseth, the other continueth.

3 *All those miracles mentioned,* Mar. 16, 17 *are wrought by Believers at this day.*

The third thing I am to prove, is, That all these miracles spoken of here, are made good among Believers, and in the Church still in Scripture-sense: and then I hope these Churches that have these miracles wrought in them, will not be denied to be true Churches of Christ, nor to have true Administrators in them.

I shall prove this from that conformity that the members have with the head, working as he worketh, according to that promise, *John* 14. 12. *He that believeth on me* (saith Christ) *the works that I do, shall he do also, and greater works then these shall he do, because I go to my Father.* Now Christ, when he was upon earth, cured all diseases, so he doth still;

but

but now in another way. Then bodily, and more visibly; now spiritually, and more invisibly. And when he cureth bodily now, it is many times by means, not in so visible, miraculous a way as he did then; yet it is true, he healeth the sick, cleanseth the Lepers, &c. And being so, that the members must be conformable, and suitable to the head, what reason can be given, that the members must work miracles immediately, extraordinarily, and visibly now? Why may not the Scripture mean, that they shall do the things in the same way the head doth them, and so be conformable to him herein? As when he was upon earth, his cures were more visible upon the body, but since his ascention, more spiritual upon the soul: So to have the Church more conformable to her Head, at her first planting on earth, next to her Head, she did miracles more visibly, afterwards more spiritually, and lesse visible, as the Head now worketh. Rom. 8. 2.

Object. *If any say, This reason will hold good against Ordinances; at first they were more visible, now more spiritual, and therefore they are ceased as well as miracles?*

Answ. I answer, 1. They were not given upon such a reason as miracles, to confirm the word spoken.

2. They are things commanded to be observed: As preaching the Gospel by word of mouth, which is the same outward way it was preached in then: and Baptism, and the Supper, Exhortation, Instruction, Prayer, &c. and these are enjoyn'd to all Believers, *Mark.* 16. 15. But where did he ever command them to work miracles as a duty? but enabled them to do it as a gift: Beside, it was never the gift of all, but some: So that the Argument is not the same.

But I shall give some instances of Christs curing; first corporally, then spiritually.

1. He cured the halt in body; among them that lay in the porch of the Pool, the halt are named: Now Christ taketh one of them, and healeth him, *John* 5. 3---8.

2. So he cureth them that halt metaphorically, by reason of affliction, *Micah* 4. 6, 7. This halting is by reason of affliction. So *Zeph.* 3. 19. *Look the Scriptures, and consider them.*

3. There be them that halt by reason of sin and infirmity. *Psal.* 38. 16, 17, 18. *David* calleth sin in that place, halting: so *Jer.* 20. 10. Now Christ cureth this, as *Isa.* 30. 21. *And thine ears shall hear a word behind thee, saying, This is the way, walk in it, when ye turn to the right hand, and when ye turn to the left.* This voice (I conceive) is the Spirit of GOD, whereby Christ cureth this halting.

2. Christ cured the bodily lame, *Matth.* 11. 5. & 15. 30. & 21. 14. So the Apostles and Disciples cured them that were bodily lame, *Acts* 8. 7. So he cureth those that are spiritually lame; *Isa.* 35. 5, 6, 7. *Then shall the lame man leap as an Hart:* Then, When? *when the wilderness and desart blossom: Even when Christs Kingdom buddeth and flourisheth, when rivers run*

in the Desart, &c. So that this must needs mean those that are spiritually lame, *Heb.* 12. 12, 13. *Make strait paths to your feet, lest that which is lame be turned out of the way; but let it rather be healed.* This is spiritual lameness, in regard of discouragement under affliction: This Christ healeth, as you may see by his advice in the Chapter. So *Jer.* 31. 8, 9 So that he cureth them that are lame by reason of affliction, discouragement, and sin; And may not his Saints in a sense do so? see what *Job* saith, *Chap.* 29. 15. *Feet was I to the lame* (i. e.) by supporting and comforting them.

3. Christ cureth the blind in body, *Matth.* 11. 5. & 12. 22. So he cureth the blind spiritually, *Luke* 4. 18. Christ was anointed to give recovery of sight to the blind, among other things, *Rev.* 3. 17 saith Christ to the Church of *Laodicea, Thou knowest not that thou art poor, and wretched, and miserable, and blind, and naked: I counsel thee to buy of me, &c. And anoint thine eyes with ey-salve, that thou mayest see.* Isa. 42. 7. The Lord is said to send Christ to open the blind eyes, &c.

Now you see Christ cured bodily, and now by the Gospel cureth spiritually: And in the same way suitable to the Head, do the Members work Miracles still, and these spoken of here, in *Mark*, 16, 17.

1. Saith Christ, *They shall cast out Devils,* and so they did then, *Acts* 16, 17, 18. But now there are few or none bodily possessed; How shall they do it according to that manner of working? But there are more Devils in Scripture-sense, then these wicked spirits.

How they cast out Devils.

1. Sometimes Idols are called Devils, *Levit.* 17. 7. *Psalm.* 106. 37, 38. The Idols of Canaan are called Devils: so 1 *Cor.* 10. 20. Now have not the people of God been means and instruments to cast out Devils in this sense? Have not they been means to recover some from their Idolatrous worships and service, Devil-worship, to the imbracing of the Gospel of God? Have not they by the preaching of the Gospel cast out Covetousness, which is Idolatry, and self-love, and pride, and superstition out of the heart, which are all the works of the Devil? Did not *Paul* cast out Devils in this sense? Mark what he saith, 1 *Cor.* 10. 2. *Ye know that ye were Gentiles, carried away to these dumb Idols, even as ye were led* And now see what these Idols were, *Chap.* 10. 20. even Devils, so are they called: And mark, who cast out these Devils, 1 *Cor.* 4. 15. *In Christ Jesus I have begotten you through the Gospel.* So that *Paul* cast out Devils in that sense out of the Church of *Corinth.* And 1 *Thess.* 1. 9. out of that Church also; for they themselves shew of us what manner of entering in we had unto you, and how ye turned to God from Idols, to serve the living and true God. And this was by the Apostles entering in unto them: And this the Macedonians and Achaians in every place shewed, as *Vers.* 8. So that here are Devils as truly cast out, as out of those that are bodily possessed with evil spirits; and that in *Mark* doth not say, Ye shall cast out Devils out

of

of those that are really possessed with Devils in the body only, and if that be not done, ye do not fulfill the sign. If Devils be cast out in any Scripture-sense, the thing is done, unless the place had been spoken of one particular sense, excluding others.

2. There are Doctrines that are called *Doctrines of Devils*, 1 *Tim.* 4. 1. And have not the saints been means to beat down false seducing doctrines and corrupt wayes of worship? even these doctrines here spoken of; *forbidding to marry, and to abstain from meats, which God hath commanded to be received with thanksgiving*, and other doctrines of Antichrist? have not they brought great light into the world? Yea, and the brood of Antichrist spoken of, *Rev.* 16. 14. *They are spirits of Devils, working miracles, &c.* Who be they? *such as go out of the mouth of the Dragon, and the Beast, and the false Prophet*, vers. 13. So that the Dragon, and the Beast, and the false Prophet, are called Devils: Now, hath not the Devil been cast out in this sense also by the Saints, Antichristianisme beaten down, and false Doctrine discovered? Do we not read of Devils cast out, *Rev.* 12. 9, 10, 11. even the great Dragon, Satan? and saith the Text, *They overcame him by the blood of the Lamb, and by the word of their Testimony*: so that by confidence in Christs blood, and by the word of God, they cast out Devils truly: And where am I bound under penalty of erring to take that Scripture, *Mark* 16. 17. in some mens sense, when the Scripture alloweth me another sense then that which they give, wherein the truth is made good and firm; and as good, yea more wonderful, then the sense they would have it taken in?

2. Saith he, *They shall speak with new Tongues.* *How they speak with New Tongues.*

Now if any man shall say, (as some I presume and know do) That this meaneth speaking strange Languages; I would desire such an one to shew me in scripture, where speaking with strange Tongues, is called a new Tongue: I know no scripture saith so, nor can find none in the New Testament that saith so: I find they are called Tongues, and strange Tongues, and other Tongues, *Acts* 2. 4. 1 *Cor.* 14. 21. But I never find that they are called new Tongues. And this speaking with strange Tongues was principally upon a special reason, because they were to preach to people of divers Countries, yea all Nations, according to the Commission, *Mat.* 28. *Go teach ALL Nations*; which they could not do, unless they could speak all Languages. But now, did not the Saints speak with new Tongues, unless they spake with strange Tongues? I say again, the Scripture never calleth a strange Tongue, a new Tongue; but this is a new Tongue in Scripture-sense: When a man spake of the world, and hell before, and now can speak as the Oracles of God, of Christ, of Heaven; when he can speak the mysterie of the Gospel, such things which are new and strange to the world. *Mark* 1. 27. When Christ had preached the Gospel, and cast out Devils, they say, *What new Doctrine is this?* Mark, the Gospel coming with power, this was new Doctrine, or a new Tongue. And when *Paul* preached Jesus, and the Resurrecti-

on at *Athens*, *Acts* 17. 19. they say to him, *May we know what new Doctrine this is?* This was a new tongue to them: This is new to the world, and wicked Idolators, such as the Athenians were. The praises of the Saints for spiritual Revelations, is called a new song, *Revel.* 5. 9. & 14. 3. *And they sung a new song, &c. And no man could learn the song, but the hundred fourty four thousand, which were redeemed from the earth.* Here is a new tongue which no man else could learn, but those that spake it: So that mark the Scripture well, and you will see, that *Mark* meaneth not a strange tongue so much, as a Gospel-spiritual tongue; for if you take it for a strange tongue, no Scripture will answer the word new; but if you take it a Gospel-spiritual tongue, divers Scriptures will answer it punctually. And sometimes strange tongues in Scripture, are called our own tongues by some men, *Acts* 2. 6. 11. But the other speech was altogether new to the world.

How they take up Serpents.

3. Saith Christ, *They shall take up Serpents*: And I do not read where this was literally performed. I read, *Acts* 28. 5. There came a Viper out of the heat of the fire, and fastned on *Paul's* hand; but he took her not up, unless ignorantly, among the sticks (so another might have done, and not have been hurt till it came to him:) But *Paul* took it not up in his hand. And saith *Mark*, *They shall take up Serpents*, in the plural: Here we read but of one Viper that accidentally fastned upon one mans hand, and now must this needs be the meaning of the holy Ghost, and only this? *They shall take up Serpents* (i. e.) those venemous creatures that we call Serpents, Adders, Asps, Basilisks, Vipers, Cockatrices, &c. What if they cannot find Serpents, or come not where they be, how shall they take them up? What if a true Church should be planted in *Ireland*, † where no venemous creature will live, how shall they follow them that believe there? Must they go over the Sea to take up Serpents before they can be a true Church of Christ, or Administrator of Ordinances? It seemeth so by these mens interpretation of this place; for they MUST take up Serpents; for saith Christ, *These SIGNS shall follow them that believe*; he doth not say some one of these signs. And beside, to do it as the word lyeth, to go purposely to take up Serpents, I think neither the Law of Christ, nor the Law of Nature will admit of it. Christs Law is the preservation of our selves and others, and not the destruction: And the Law of Nature is against it, as we see in *Moses*, *he fled from the face of his Rod, when it was a Serpent*; shewing that the Law of Nature will preserve it from such dangers. But by Serpents in Scripture, is sometimes meant wicked cruel men, of a serpentine disposition: *Isa.* 14. 29. *Rejoyce not thou whole Palestina, because the rod of him that smote thee is broken; for out of the Serpents root shall come a Cockatrice, and his fruit shall be a fiery flying Serpent.* Here the Assyrian is called a Serpent, as you may see, by comparing this Verse with the 24, 25, 26, 27, 28 Verses. In *Isa.* 27. 1. he speaketh of *Leviathan*, that piercing Serpent, even *Leviathan* that crooked Serpent, *And he shall slay the Dragon that is in the Sea.* Compare this Scrip-

† *As there is divers now, blessed be God.*

Note.

As you may see in the six last Cōmandments, especially in the sixth, Thou shalt not kill, *Mark* 12. 31. & 3. 4. *Exod.* 4. 3.

Scripture with *Ezek* 29 3. where the Lord saith, *I am against* Pharaoh *the great Dragon, that lieth in the midst of the Sea, &c.* So that the crooked Serpent is *Pharaoh* King of Ægypt, that wicked persecutor. *Jer.* 8. 17. speaking of the Babylonians, he saith, *I will send among you Serpents, Cockatrices, which shall not be charmed, and they shall bite you*, saith the LORD. *Matth* 23. 33. Cunning, subtil Scribes and Pharisees, Hypocrites, are called Serpents. And did not the Saints take up these many times, and do still, these that have bitter venemous spirits against the Truth, and like Vipers leap out of the fire of rage upon the Saints; do they not oftentimes by faith shake them off, and scape their hands? and many times convert them by their Doctrine, insomuch that now they need not fear them. *Isa.* 11. 8. *The sucking-child shall play on the hole of the Asp, and the weaned-child shall put his hand on the Cockatrice den*; not Serpents literally, but metaphorically, wicked men of serpentine spirits, for they shall be tamed by the knowledge of the Lord, *Verse* 9. And the Saints teach the knowledge of the Lord, whereby these are tamed and meekened, and changed, that now the least child in the Church may have society with them without fear: And *Luke* 10. 19, 20. confirmeth this, for there the enemies are called serpents and scorpions, and the breaking of their power is treading on them. See how the power of the enemy is broken by the Disciples of Christ, 2 *Cor.* 10. 4, 5. *The weapons of our warfare are not carnal, but mighty through God, to the pulling down of strong holds, casting down imaginations, and every high thing that exalteth it self against the knowledge of God, and bringing into captivity every thought to the obedience of CHRIST.* Here are serpents trod on, and no man hurt, but good for all.

4. *And if they drink any deadly thing, it shall not hurt them.*

How they drink that which is deadly, and not hurt by it.

Now this they say is poison, &c. Let them shew one example, where any of the Disciples of Christ ever drunk any poison or venome, or other outward deadly thing; the Scripture is silent I am sure in this case; but take it spiritually, and I can prove they drank some deadly things: Sin is a deadly thing, as it is said, *Prov.* 7. 26, 27. concerning whoredom, Many strong men have been slain by the Whore, her house (saith he) is the very way to Hell, going down to the chambers of death. Now some Saints have drunk this, and it hath not hurt them: Did not *David* drink deep of this cup? and yet it hurt him not; I mean to his destruction; it work't for his good, according to that, *Rom.* 8. 28. And so *Peter* took a deep draught, when he denied his Master, and forswore him, yet it hurt him not; whereas a draught of this deadly stuffe poisoned *Judas* quite, that was an hypocrite. But Saints believing, antidotes them against this poison. So the incestuous Fornicator drunk a deadly draught, but God humbled him for it, as you may see by comparing, 1 *Cor.* 5. with 2 *Cor.* 2.

How they lay their hands on the sick and heal them.

Lastly, *They shall lay their hands on the sick, and they shall recover.*

The Text doth not say, sick in their bodies of Feavers, Agues, Palsies, Drop-

Dropsies, &c. nor they only, but sick. Now the Scripture speaketh of divers sicknesses.

1. We read of some that are sick of love: and truly it is a fainting distempering sickness; *Cant.* 5. 8. And may not the Saints speak to Christ of such a one for medicine, and so they may be recovered: What else did the Church mean, to charge the daughters of *Jerusalem* that they should tell her beloved, that *she was sick of love.*

2. There is a sickness by reason of corruption, when things are out of order *Isa.* 1. 5. *The whole head is sick*; meaning things in the Kingdom, and in Authority was out of order, distempered, as a man is when he is sick. And may not the Saints give instructions how to set things in order, and how to recover out of sin? Doth not *Isaiah* spread a plaister, and prescribe a medicine for this sickness? *Verse* 16, 17. *Wash you, make you clean, put away the evil of your doings, &c.* And *Paul* to the Jaylor; when all things are out of order in heart and life, and he was so sick that he was ready to die, ready to kill himself; saith he, *Believe on the Lord Jesus Christ, and thou shalt be saved*: The man recovereth presently. *Ezek.* 34. 4. God blameth the shepheards there, for not performing their duty: *The diseased have you not strengthened* (saith God) *neither have ye healed that which was sick, neither have you bound up that which was broken, &c.* Mark, this healing was by applying fit medicine for the healing of their spirits that were out of order; fit Instructions, Doctrines, Admonitions, Comforts, Directions, Purgings, Reproofs, and healing Exhortations, and cordial cheering Comforts.

3. There is a sickness with famine, *Jer.* 14. 18. And do not the Saints lay their hands on these, and heal them? May they not do this by breaking bread to them, supplying of their wants? Did not the Saints of *Antioch* apply a fit medicine for this sickness to the poor saints at *Jerusalem* in the time of this sickness? *Acts* 11. 28, 29, 30. I could give divers instances to prove this, but it needeth not.

4. There is another sickness, that is, To be in great distress and trouble. *Hosea* 5 13. The troubles of *Ephraim* is called his sickness: And have not the Saints cured many of this sickness? Did not they by prayer help *Peter* out of prison? And when *Paul* speaketh of their troubles in *Asia*, saith he, *We had the sentence of death in our selves.* Mark, sick to death in this particular; yet saith he, 2 *Cor.* 1. 11. *You also helping together with your prayers for us, &c.* See here, the saints by laying on the hands of prayer on them, recover them from a desperate sickness of trouble. And by *HANDS* oftentimes in Scripture is meant Actions or Works; for thus Christ cured the sick, *Mat.* 9. 12. *They that are whole need no Physician, but they that are sick.* Now applying Christ to them, and mercy, and pardon, and holding forth grace to them, is the way to heal them: And this the saints can do, and do oftentimes. Now *Mark* saith not, *You shall lay your bodily hands on those that are bodily sick, &c.* though that were truly done too in the Apostles times, sometimes, but not alwaies; for sometimes

times they cured only with their word, sometimes with *Peters* shadow, &c. sometimes they left their friends sick without healing, 2 *Tim.* 4. 20. and therefore these men cannot restrain it only to their sense. Nay, let me ask one Question; What if these speeches here be to be understood, as Christ would have his Word elsewhere to be understood, spiritually? *John 6.63. My words are spirit, and they are life.* There were Disciples of Christ that dreamed of a carnal making good of the word spoken then, whereas it was not Christs meaning. And if he mean so here, as it appeareth clearly by Scripture he doth (though I exclude not the other wholly, if God give these gifts) where is your warrant for your necessity of working outward miracles, or else to conclude there is no true Believer, nor Church, nor Administrator.

Acts 9. 33, 34. Acts 5. 15. *Saith* Paul, Trophimus *have I left at* Miletum *sick.*

4. For the fourth thing, I shall prove, That there be things which the scripture calleth Wonders, Marvels, Miracles, which accompany the CHURCH and Saints still, and shall do to the end of the World; As,

4. *The Church works miracles still, and shall do to the end of the world.*

1. It is a wonder or miracle, that the Church should increase, notwithstanding persecutions and oppressions. *Exod.* 4. saith *Moses, I will go aside and see this great thing, that the bush burneth and is not consumed.* It was an emblem of the Church, that was in the fiery fornace in Ægypt, and yet not consumed, and this *Moses* calleth a great thing, or wonder. And this the Church doth under the Gospel-dispensations. *Phil.* 1. 12, 13, 14. you may see there, the Gospel was not hindered, but furthered rather by *Pauls* bonds and sufferings. This is a wonder to the world, and well it may, that the Saints should be nothing terrified by their adversaries, as the 28. *verse* speaketh, which is an evident token to you of salvation (saith *Paul*) but to them of perdition.

2. It is a wonder, a sign, a great wonder, that the Church in such times of opposition should stick to the righteousnes of Christ, and take up, and walk in all the Ordinances of Christ, and do all according to the doctrine of the Apostles, *Rev.* 12. 1. *There appeared a great WONDER, or sign in Heaven, A Woman cloathed with the Sun, and the Moon under her feet, and upon her head a Crown of twelve Stars.* This is called a Wonder. Now this Woman was the Church, as I proved before, *clothed with the Sun*; (i. e.) With Christ and his Righteousnes. *The Moon under her feet*; (i. e.) All her wayes and courses where ever her feet go, have their light from Christ, as the Moon hath from the Sun. *And crowned with twelve Stars* (i. e.) The Doctrine of the twelve Apostles, which are on her head as an ornament: And this was in time of danger too, in her painful, travelling, crying time: Now that at such a time the Church should stick to Christ and his Truth, is called a great wonder. Why truly, such wonders are done by the saints now a dayes, through the goodnes of God: therefore now the saints work miracles.

3. It is a wonder that poor unlearned men should with boldnesse maintain the Truth of God, against the great men of the times, *Acts* 4.

13. *Now when they saw the boldneſs of* Peter *and* John, *and perceived that they were ignorant and unlearned men, they marvelled, &c.* This putteth the world to a wonder or marvel: And truly ſuch miracles or wonders the Saints do ſtil.

4. That ſuch ſhould be able to preach the Word effectually, by the Spirit of God only, without help of humane arts or parts; and that men ſhould be drawn in to believe by ſuch poor creatures, is a wonder. *Acts* 2. 14.---21. *On my ſervants, and on my hand-maidens I will poure out of my Spirit, and they ſhall propheſie: And I will ſhew them wonders in heaven above, and ſigns in the earth beneath, &c.* Mark, That ſuch men ſhould be able by the Spirit to preach the Goſpel, ſo as to ſet all the world together by the ears (as it were) and overturn the courſe of Nature, is a wonder, as if the Sun ſhould be plucked out of the Firmament, and Moon alſo; for ſo they ſay in one place, *Theſe that turn the world upſide-down are come hither alſo.* And is it not ſo at this day? Do not poor mean men of baſe account in the world, even by their holding forth of Truth, win many to the Faith; ſo that others are ſtirred up with bloody, fiery, and ſmoaky hearts againſt the Truth? And are not things turned upſide-down (as it were) by their preaching, do men what they can? Why here is wonder: Theſe miracles the ſaints do ſtill act every day; therefore this Scripture is made good, *Mark.* 16. 16, 17, 18. And the Church is a true Church, though ſhe have neither Apoſtolical men, nor Miracles, and the Adminiſtrators true Adminiſtrators without them.

Acts 17. 6.

The ſecond main thing to be proved, is, that this church and ſaints may reaſſume an Ordinance of God that they have been deprived of by the violence of man.

Now I come to prove the ſecond thing propounded; That this Church, or theſe ſaints being indued with the Spirit, and the gift of Prophecy, may at any time reaſſume and take up any Ordinance of God, that they have been deprived of through the corruption of times, when God revealeth it to them. As to inſtance in the Ordinance of Baptiſm, I ſhall prove, That a company of ſuch Believers may (when they ſee what is Chriſts mind concerning that Ordinance, or the ſubject of it) take it up among themſelves, though they know not where to have a rightly baptized perſon to diſpenſe it upon them.

And I ſhall the rather endeavour to prove this thing, becauſe of the ſad conſequences that elſe will follow hereupon; For,

1. Becauſe the Church is to do her duty to Chriſt.

1. If none have right to baptize, none have right to preach; for the ſame commiſſion holdeth forth both. *Matth.* 28. 18, 19. The very ſame Diſciples that Chriſt ſendeth forth to preach, he ſendeth forth to baptize; he that may do the one, may do the other; and he that acteth unlawfully in the one, acteth unlawfully in the other; for here is no diſtinction at all made by Chriſt: ſo that if the one be not lawful for men to reaſſume, then not the other.

Sad conſequences will follow if this doctrine be denied.

2. If none may preach, then there is no glad-tidings of Chriſt, no Goſpel may be divulged.

3. If no Goſpel may be preached, then there is no Faith nor Spirit of God can be expected. *Rom.* 10, 14. 17. The Apoſtle argueth the caſe

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at large: *How shall they call on him in whom they have not believed? And how shall they believe in him of whom they have not heard? And how shall they hear without a Preacher? And how shall they preach except they be sent?* Here he proveth there is no believing without a Preacher, nor no preaching without sending: So *verse* 17. *So then, faith cometh by hearing, and hearing by the Word of God* Gal. 3. 2. *Received ye the Spirit by the works of the law, or by the hearing of faith?* So that no Gospel, no Faith.

4. If no Faith, then no Christ, *Ephes.* 3. 17. *Christ dwelleth in our hearts by faith.* No accesse to God: *We have boldnesse and accesse with confidence by the faith of him:* No Justification, nor peace with God, *Rom.* 5. 1. No Purification from sin, *Acts* 15. 9. No Righteousnesse, *Rom.* 3. 22. No Love, nor working in the way of God, *Gal.* 5. 6. No good Report, 1 *Thes.* 3. 6. *Heb.* 11. 2. No wisdom to Salvation, 2 *Tim.* 3. 15. No Joy while thou livest, 1 *Pet.* 1. 8. *John* 14 1. No Comfort in a dying hour, 2 *Tim.* 4. 7. No spirituall profit under Ordinances, *Heb.* 4. 2. No answer of Prayers, *James* 1. 6. No resisting Temptation, 1 *Pet.* 5. 9. No Salvation, *Eph.* 3. 2. 8. Eph. 3. 12.

5. If no Christ, then no Heaven, no eternall Life, 1 *John* 5. 11, 12. So that you see what a dismall Doctrine this is, that none hath right to Baptize, unlesse he be either a successor from the Apostles times, or be miraculously or extraordinarily inspired as an Apostle: Then none have right to Preach; If not so, then none have ground of believing; If not so, then none can believe: If none can believe, then none can have Christ, nor life: But that men in all ages have believed, and have had the Spirit of God communicated to them, and have been in the everlasting Covenant of Grace, I have sufficiently proved: Therefore they have also right to Baptize.

Again, Consider how desperately this Doctrine leadeth men into most horrible Tenets; that I conceive Hell it self could not have invented a more black way for poor creatures to walk in.

Horrible Tenets that this Doctrine leadeth into, if men stick to these principles.

1. It setteth up fancy in stead of Faith; it setteth up mens conceits above Gods truth: How so? why men conceit themselves there shall be extraordinary men raised up to constitute Churches, and take up Ordinances that have been corrupted. But where have they ground for such a thing? where hath God promised this? *Heb.* 1. 2. *God hath spoken to us in these last dayes by his Son*; But where hath his Son revealed any such thing? And to believe a thing without a promise to ground it upon, is but conceit and presumption: What is this but to yeeld to the Devil? *Command these stones to be made bread* (saith he to Christ) when CHRIST had no such rule. And so it is here; Look for Apostolicall men, extraordinarily inspired, when there is no such rule in the Word. Mat. 4. 3

2. This Doctrine is the fosterer of cruel hellish thoughts against all the servants of God, that have lived in evill times, corrupt times; that they are all damned, lost Men and Women: Sathans slaughter-house hath

been filled, and heaven hath had no man entred into it of a long time: Why? why there hath been no succession of Baptism, and Apostolicall men, and so no Gospel, no Faith, and so no Salvation: All Believers faith hath been but fancy; all the Martyrs joy was but vain flashes; all their confidence is but presumption, all their holy life but meer formality. Is not this to bely the holy Ghost, who hath witnessed to their hearts, and hath in Scripture witnessed to the truth of the Doctrine I have delivered, and to condemn the whole generation of Gods children? *Psal.* 73.

Math. 18. 6. *And if he that offendeth one of Gods Saints, had better have a mil-stone hanged about his neck, and be drowned in the depth of the sea,* what is he that condemneth all?

3. This Tenet tendeth to the leading men to the most grossest Atheisme that can be imagined: For what is this, but to say, *The Lord hath forsaken the earth?* like those, *Ezek.* 8. 12. and 9. 9. And is it not true, if there be no true Baptism can be administred, and so consequently no Gospel, nor Faith, nor Salvation: And is not this high wickedness to say, *God hath forsaken the earth?* Here is Atheisme in judgement, and it bringeth no lesse Atheism in life. Is not this the ground of all looseneesse? of the contempt of all Ordinances? Come to a man, and stir him up to hear, to pray, to frequent the means of grace; why this Tenet answereth all presently: What should I hear for? there is no Gospel preached yet; what should I pray for? there is no Spirit communicated yet; what should I live a holy life for? it is but formality, hypocrisie, outsideneesse. Why so? why it is not true grace, because there is no Gospel, God thinketh the worse of me for it, I shall to Hell for all this. The Scripture saith, 1 *Pet.* 3. 12. *The eyes of the Lord are over the righteous, and his ears are open to their prayers.* No saith this Tenet, the Lord regardeth the Righteous no more then the wicked, all are alike to him. *Psal* 136. It is said, twenty six times, *His mercy endureth for ever.* Nay, saith this Tenet, since Baptism was lost, and the Church corrupted, Gods mercy is at an end, and his mercy hath been shewed to no man for many Generations,

Is not here the well-spring (or rather the ill-spring) of security, idleneesse in Gods wayes; what should I serve God for? Of unbelief, for the time of faith is not yet come. Of looseneesse; it is all one whether I swear, or fear an oath, whether I be drunk, or sober, whether I be chast, or unclean, whether I be an Idolater, or worshipper of God. Nay, this maketh a man worse then a Sea-monster, blocketh up his heart and mouth for giving any instruction to others, but rather to dissuade them from

Lam. 4. 3. faith and duty.

By this Doctrine, men would make God an Idol; as some would have him of all mercy, and no justice; so this Doctrine would have him all justice and no mercy.

By this Doctrine, *The blood of Christ is made of none effect*; Why? though it be shed, the Church hath lost her succession, there is no believing

nor

nor any happy effect of the blood of Christ to be looked for.

By this Tenet a man cometh near the blasphemy of the holy Ghost: Mar. 3. 22. 31. Let the Spirit of God move in mens hearts, and stir them up to keep close to God, to believe, imbrace the Truth, perform duty to God: He must needs look upon all as motions from the Devil. Why so? Why there is no Gospel preached, and so no Spirit communicated: and so the holy pure motions of the Spirit are no better in his account then Satans filthy deceits, and diabolical temptations: like those in *Mark* 3. 30. That though they saw the Divinity of the God-head sparkling forth in Christ, yet they said, *he hath an unclean spirit*; Therefore saith Christ, *All sin and blasphemy wherewith soever men blaspheme, shall be forgiven; but he that blasphemeth against the holy Ghost, it shall never be forgiven him.* Just so it is here, the spirit of God moveth and worketh: No, these are but the Devils deluſions, there is no spirit as yet given to the sons of men, because there is no Apostolical men, nor any that can work miracles, or that are so gifted as in the primitive times

By this Doctrine, a man becometh cruel to his friends, children, neighbours: Why, what should he instruct them for, and teach them? all is in vain: Why? till an Apostolical person be raised up that can work miracles, and hath power to baptize, there is no Gospel; What should he tell them of the Gospel of Christ, or Heaven for?

Nay, once more: By this Doctrine a man becommeth cruel to his own soul, smothereth all the motions that rise in it to good, all his comforts, and comfortable feelings, stifles them all, with black apprehensions of direful wrath, and filleth every room of his heart with deep distrust, turneth his godly sorrow into desperat sorrow, giveth all his spiritual comforts the lye, and telleth them they are but deceits: I am perswaded, would such men speak out the suggestions of their hearts in cold blood, you should hear that from them, which once came from *Hezekiah*, Isa. 38. 11. *I shall not see the Lord, even the Lord in the Land of the living.* Vers. 15. *I shall go softly all my years in the bitterness of my soul.* These are souls that refuse to be comforted, as *Psal.* 77. and are in danger to be swallowed up of sorrow through Satans wiles, 2 *Cor.* 2. 7.

Now no comfort can enter here. How could Hell have devised a more subtil stratagem then such a Tenet.

Now to prove what I said, That such a company of Believers may take up Baptism, or any Ordinance of God.

That Believers may take up Baptism, or any other Ordinance.

I thus argue;

1. Because the Church is to do her duty to Christ, *to obey all his Commands, Matth.* 23. 23. *all, both most and least are to be done.* Now Baptism, or any other Ordinance, whatsoever it be, being a Command of Christ, and a duty for the Saints to do, they ought to take it up, as they will answer it to Christ, who hath enjoyned them obedience. *John* 14. 21. *He that hath my Commandments, and keepeth them, he it is that loveth me, &c.* It

1. *Because the Church is to do her duty to Christ.*

is not enough to HAVE Christs commands, but we must KEEP them, there is no love to Christ else: Love is not manifested by hanging off from duty, but closing in with duty, *Luke* 17.10. And should not the Saints be found hypocrites, to threaten wrath against them that are disobedient to the Gospel, and yet be disobedient themselves?

2 Thes. 1. 6, 7, 8, 9.

2 When things have been corrupted, the Saints have been called back to the first institution of them.

2. The second reason why they ought to take up Baptisme, or any Ordinance wanting, is, Because the Saints and Church of God, corrupting or neglecting of the performance of Gods Service or Worship, in going away from Gods Ordinances, have ever been called back to the first institution of them. *Mal.* 3.7. *From the dayes of your Fathers ye are gone away from mine Ordinances, and have not kept them.* And if they had not kept them, then they had lost them sure; that which is not kept is lost. Now mark, *Return unto me, and I will return unto you*, saith the Lord, *Mal.* 2. 15. God calleth them *that had dealt treacherously against the wife of their youth*, back to the first institution of Marriage, which was of one Man and one Woman. So Christ speaking against the putting away of their Wives (*Mat.* 19. 8.) saith, *from the beginning it was not so.* And the Apostle *Paul*, in reproving their abuse of the Lords Supper, 1 *Cor.* 1. 11. 23. calleth them back to the first institution; for saith he, *I have received of the Lord that which I also delivered unto you; that the Lord Jesus Christ in the same night in which he was betrayed, took bread, and when he had given thanks he brake it, &c.* And this is the very way to reform what is amisse; yea, and the people of God have reformed, and taken up Ordinances upon this consideration; as of Israels taking up Circumcision when they were come into the Land of Canaan, *Josh.* 5. 2. The Lord biddeth *Joshuah* circumcise the children of Israel: The reason was, because they had not been circumcised in the Wildernesse, the Ordinance had been neglected.

Objection. *But some may say, He had a Command from GOD to do it?*

Answ. He had no new institution, but a command to do that which had been neglected. And there was need of a particular command to him concerning this Ordinance, because *Joshuah* knew not fully the Lords mind till then, whether they should travell, or rest, or fight: and if there were any motion for them, circumcision made them unfit for it, because they were so sore, as appeareth by the *Shechemites*, *Gen.* 34. 25. And the Disciples of Christ also in the New Testament have a command to Baptize, *Matth.* 28. 20. *Teaching them* (saith Christ) *to observe whatsoever I have commanded you.* So we read in the 8. Chapter of *Nehem.* There was an Ordinance neglected from the dayes of *Joshuah* the son of *Nun*, to the dayes of their returning out of *Babylons* captivity, which was to dwell in Booths, in the feast of the seventh Moneth, *Neh.* 8. 14.—end. Now here was no man extraordinarily inspired to give direction to take up this lost Ordinance, after they came out from *Babylon*; but only they found it written in the Law of the Lord, as *Vers.* 14. And that they took a suffi-

mean the Ordinance is lost only in practice, not in command.

a sufficient ground for them to take it up, and set upon the observation of it for the present, to do it, as appeareth, *verse* 16. And these things as well as other Scriptures, *were written for our learning*, Rom. 15. 4. *Whatsoever was written aforetime*, &c. Then what must we learn from this Scripture; but that when the Church through negligence or corruption of times, hath been deprived of any Ordinance of God, as soon as she findeth by the Word that it is Gods Ordinance, she is presently, without any more ado, to set upon the observation of it.

Things pureſt at the fountain

Again, consider things have been alwayes purest at the fountain; God made man righteous, but he hath found out many inventions: He was righteous at first: and saith God, *Isa* 1. 26. *I will restore thy Judges as at the* FIRST, *and thy Councellors as at the* BEGINNING: and what then? *Afterward thou shalt be called a City of Righteousnesse, the faithfull City.* Hosea 9. 10. *I saw your Fathers as the first ripe in the Fig-tree, at her* FIRST *time.* Here she was excellent, pure; but saith he, *They went to Baal-peor*, &c. Here they were more corrupt. *Rev.* 2. 4. *I have somewhat against thee, because thou hast left thy first love.* And now mark, *Remember from whence thou hast fallen, and repent, and do the* FIRST *works.* So here is the purity and excellency of the FIRST state set out, and FIRST works, with exhortations to return thither: And can it be imagined that the GOD of purity that hath given such rules, and encouragements, would not have his Saints return into his pure wayes, assoon as they see them, and come back from their wandring and false wayes?

3. Because the Church ought to walk as Christ hath walked.

3. Because the Church of Christ, and people of Christ ought to walk as he hath walked, 1 *John* 2. 6. Now he obeyed his Father in every thing, and Baptized, as well as made Disciples, *John* 4. 1. And the Apostle *Paul* saith, *Phil.* 3. 17. *Brethren, be followers together of me, and mark them which walk so as ye have us for an example.* 1 Cor. 11. 1. *Be ye followers of me, even as I am of Christ.* And saith *John*, 1 John 3. 3. *Every one that hath this hope, purifieth himself even as he is pure*, meaning Christ. Now how can he walk as Christ did, or as the Apostles did, and walk purely, that doth not perform all that he seeth to be a duty? And if all duties, then Baptism also, as soon as discovered to him.

That the Commission to preach & baptize was given to Christs Disciples as Disciples, proved.

Object. *But there being not a succession of Apostolicall men, Who hath power now to Baptize? The promise is made to them, and the commission is given to them as Apostles*, Mat. 28. *And now if we take it up, we must take it up from the hands of an unbaptized person: And where the Scripture calleth such one a Disciple, we cannot finde; Therefore all this maketh nothing to the purpose.*

But mind this also, as Disciple called, & set apart orderly for such a work.

Answ. The first part of this Objection, that the Commission was given to them as Apostles, I deny; but as preaching Disciples, not as Disciples meerly, but as Disciples able to preach the Gospel, *Matth.* 28. 16. *Mark* 16. 7. 14. They have no other title in neither places, but Disciples: So that if you can finde a Disciple able to preach the Gospel, he may Baptize

tize also by vertue of this Commission; I mean a Disciple that can preach the Gospel so, as to beget men to Christ, I mean not every one that can say something of truth, but so to preach as to bring men to believe; for mark, they were to make DISCIPLES, and to baptize them.

To clear what I have said, I shall make good these two things.

1. That a man may be a Disciple before he is baptized.
2. That a Disciple may preach in some cases, before he be baptized.

Made good by two things.

1. A man may be a Disciple before he be baptized.

For the first, it is clear from the Commission, *Matth.* 28. 19 *Go make Disciples all Nations, baptizing them,* (i. e.) the Disciples. Now if we must baptize Disciples, then they must needs be Disciples before they are baptized; And *Mark* 16. *He that believeth, and is baptized.* Now he that believeth is a Disciple; for a man may believe before he be baptized, for he may believe at the hearing of the Word preached, which Ordinance a man must apply himself to, before Baptism. And *John* 4. 1. *Jesus made and baptized moe Disciples then John.* Mark, he made them Disciples, and then baptized them. *Act.* 18. 8. *Many of the Corinthians hearing, believed, and were baptized* See the words, 1. Heard, then hearing, believed, and so were baptized. So that they believed, or were Disciples before Baptism was administred upon them. And so was the Eunuch, *Acts* 8. 37 *If thou believest with all thine heart, thou mayest; I believe,* saith he. And *Acts* 9. 17. *Ananias* saith to *Paul, BROTHER Saul, &c.* He calleth him, Brother, before he was baptized: And if he were a Brother, he was a Disciple; for the Disciples are called Brethren all over the New Testament.

But yet I must tell you one thing, It is one thing to be a Disciple, and another thing to be a Disciple in compleat order; but yet he may be, yea must be an essential Disciple before Baptism. *Acts* 15. 9; 10. *And put no difference between us and them, purifying their hearts by faith,* (i. e.) the Gentiles as well as the Jews.

Now therefore why tempt ye God to put a yoak upon the necks of the Disciples, which neither we nor our Fathers are able to bear: And these Jews and Gentiles were baptized according to the Commission of Christ, yet they were not witnessed to be Disciples, you see, by their Baptism only, but by the holy Ghost, and Faith in their hearts, *Ver.* 9, 10, 11. *And put no difference between us and them, purifying their hearts by faith.* And then *Ver.* 10. calleth them Disciples: And *Ver.* 11. hath these words, *But we believe that through the grace of our Lord Jesus Christ, we shall be saved, even as they* Now Baptism is not a work upon the heart but upon the outward man, *Acts* 2. 41. *Then they that gladly received the Word, were baptized.* And *Chap.* 16. 14, 15. *Lydea heard the Apostles, and the Lord opened her heart, that she attended to the things that were spoken by* Paul. And then mark, *ver.* 15. *When she was BAPTIZED, &c.* So that first her heart was opened, and then she was baptized.

2. It

2. It appeareth from the definition of a Disciple; It is a Scholler, or follower, one that followeth another, or learneth of another, or attendeth upon another, *Acts* 20. 30. Those that observe the Law, are called *Moses* Disciples, and those that tended on *John* Baptist, are called his Disciples; and those that stuck to Pharisaicall principles, are called the Pharisees Disciples: And those that follow and learn of Christ, are called his Disciples. Now then so soon as ever a man learneth to believe in, and obey Christ, he is considered under the notion of a Disciple, though he be not in compleat order. John 9. 28. Matth. 9. 4. Mat. 22. 15, 16. John 18. 19.

For the second; That Disciples in some cases may preach, before they be Baptized.

2 *That a Disciple may preach in some cases before he be Baptized, proved by four Arguments.*

First, We will consider what it is that giveth a man right to Preach, whether the Spirit of God, or Baptisme? To which I say, both together where they can be joyned: But in case both cannot be had, the endowments of the SPIRIT doth enable a man, and inright him to Preach the Gospel.

To make this good, consider; The Apostles themselves did not Preach by vertue of their Baptisme only, but by vertue of the Spirit of God put upon them: and they were forbidden to Preach, though they were Baptized, till the Spirit of God was come upon them, *Luke* 24. *ult.* compared with *Acts* 1. 4. *Luke* saith, Christ commanded them, *that they should not depart from Jerusalem, but wait for the promise of the Father, which* (said he) *ye have heard of me.* And this was the holy Ghost, as you may see in the next Verse.

But some may say, They Preached before this time that *Luke* speaketh of, *Mat.* 10. 7.

I confesse it, but they had power from Christ at that time, when he sent them out, as appeareth, *vers.* 1. It was not their Baptism that enabled them to it: so also it was afterwards.

The Spirit of Christ giveth right to Prophecy, though Baptisme be wanting. *Rev.* 11. *The two Witnesses prophesied all along Antichrists reign;* we cannot say all of them were Baptized with water-baptisme, it may be, some were not; for the Church was now in the Wilderness, yet God calleth them, *my two Witnesses*, Vers. 2. So all along the Old Testament, *The Spirit of the Lord came upon them, and they prophesied.* So it is said of *Balaam*, Numb. 24. 2, 3. *The Spirit of God came upon him, and he took up his parable, and said*, &c. Now the Spirit of God being more principall then any Ordinance, as that whereby God dwelleth in the heart, and that whereby God revealeth his mind, and enableth to spirituall duty, it must needs give a man right to divulge the truth, as I have proved before. If God light a candle in a man by his Spirit, it is not to be put under a Bed, or under a Bushell, *but to be set on a Candlestick, that it may give light to others.* Eph. 2. ult. 1 Cor. 2. 10. Matth. 5. 15.

2. Consider, *He that is joyned to the Lord, is one Spirit:* And therefore by the motions of that Spirit, a Believer (though he should want Baptism) in *Argument 2.*

case

case of necessity may Preach. 1 *Cor.* 12 7. *The manifestation of the Spirit is given to every man to profit withall.* Mark, to EVERY man to profit withall. So that where God giveth his Spirit, it is to be put forth for the profit of others. 2 *Cor.* 4. 13. Saith the Apostle, *We believe, therefore have we spoken.* Not therefore, because we are Baptized, but because we believe.

3 *Argument.*

3. Consider, This is one end why God giveth his Spirit to men, that they might preach. *Luke* 4. 14, 15. 18. So it is said of Christ here, *And Jesus returned in the power of the Spirit into Galilee, and there went out a fame of him throughout all the region round about:* And now mark, *He taught in their synagogues, being glorified of all:* And then see *Verse* 18. *The Spirit of the Lord is upon me, because he hath anointed me to preach the Gospel,* &c. *Acts* 2. 4. *And they were all filled with the holy Ghost, and began to* SPEAK *with other tongues as the* SPIRIT *gave them utterance.* Nay, let me tell you in some cases, the motion of the Spirit is a sufficient call to Preach, *Acts* 8. 29. *The Spirit said unto* Philip, *Go near and joyn thy self to this Chariot;* that was to teach the Eunuch. And when *Peter* went with the men that came from *Cornelius,* he saith, *Acts* 11. 12. *And the Spirit bade me go with them, nothing doubting, &c.* It is not said, his Baptism bade him go with them, but the SPIRIT. *God dwelleth in the heart by the Spirit,* Eph. 2. 22. *And where the Spirit of the Lord is, there is liberty.* Therefore liberty to Preach. And it is not said, we are a habitation of God through Baptism (though a man outwardly shew it, by putting on a profession of Christ) but through the Spirit: And where God dwelleth by his Spirit, that man may speak of God, as the next particular proveth, though he be not Baptized; Therefore,

All this must be understood in case of necessity only, for Order is strictly to be observed in all things, where necessity preventeth not.

4 *Argument.*

4. The Saints have sometimes preached before Baptism, *Acts* 10. 45, 46, 47. *While Peter yet spake these words, the holy Ghost fell on all them that heard the word,* &c. *And they heard them speak with tongues, and magnifie God* Here they magnifie God; and then see, They were Baptized afterward, as *vers.* 47, 48. sheweth.

Object. *But some may say, This was not Preaching?*

I plead not here for their preaching, that oppose Baptism; for these either had, or desired presently to submit to it.

Answ. I answer, It was Preaching: and to prove it, consider what is said, *Acts* 11. 15, 16, 17. *And as I began to speak* (saith *Peter*) *the holy Ghost fell on them as on us at the beginning:* And what gift was it that fell on them at the beginning? That spoken of, *Acts* 2. *Whereby they were able to declare the wonderfull works of God, and preach Christ, as* Peter *did then;* For no wonderfull work is like the work of mans redemption by Christ, as *Psal.* 118. sheweth, *Verse* 22, 23. And see what *Peter* saith, *Acts* 11. 16, 17. *Forasmuch then as God gave them the like gift as he did unto us, who believed on the Lord Jesus Christ;* This is called the like gift as the Apostles had, which did enable them and inright them to Preach: And this was given, and exercised too, before Baptism.

I have not written all this, to justifie their Preaching, that oppose Gods order and Ordinances; but to shew in some cases of necessity such a thing may be done by them that desire to submit to Gods order and Ordinances.

Now

Now then thus I conclude, from what I have said; In case an Ordinance be wanting, in respect of visible use, and we know not where to find a society under that Ordinance by succession; If God have distributed his Spirit upon some one man, or men, and enabled them to declare the Truth, and convince others, they believing in Christ, and professing so, and seeing the truth which they ought to practise, may make choise of one among them, that GOD useth as his instrument to work upon them by, to administer the Ordinance of Baptism to them, he preaching the Doctrine and Use of it to them, and desiring to partake of it himself, if any were to Baptize him.

That believers convinced of the truth, may take up an Ordinance of God, as Baptism, though it have been intercepted, and no baptized person to administer it.

In this case he is to be looked upon as visible a Disciple, as if he were under the Ordinance himself, and so by the motion of the Spirit, and the call of those convinced believers, intending to joyn themselves together in a Church, he may and ought to Baptize, as well as Preach the Gospel.

And this I shall now prove,

1. Because the same Gospel hath remained since Christs manifestation in the flesh, and shall remain to the end of the World, and this is clear, *Heb.* 12. 26, 27, 28. *Whose voice then shook the Earth*, But now he hath promised, saying, *Yet once more I shake not only the earth, but heaven also.* And this word, *yet once more*, signifieth the removing of those things that are shaken, as of things that are made (that is, legall things) that those things that cannot be shaken, may remain (*i. e.* Gospel-things:) *Wherefore we receiving a Kingdom which cannot be MOVED*, &c.

1 *Because there is no change of the Gospel.*

God shook the earth at the giving of the Law; He promised to shake Earth and Heaven once more, and but once: and that was at the removing of the Law; Then the Gospel was received: and vers. 28. He calleth that a Kingdom which cannot be removed. And if so, then it will follow, that whatsoever is out of order, may be put into order again in this Kingdom: For if it might not, without new Institutions, or new Apostolicall men, to lay a new foundation, then there must be another shaking: But there must be no more shakings; for saith he, seeing it is so, let us have grace, whereby we may serve God acceptably, with reverence and godly fear: Shewing this clearly, That the Saints that have received the Gospel, by vertue of being Subjects of that Kingdom, may, and must take up all Ordinances of the Kingdom, whereby God may be, and is obeyed; For if they might not, then the Kingdom is shaken, and some Ordinance lost, and shaken utterly out. And to this agreeth that charge, 1 *Tim.* 6. 13, 14. That *Timothy*, and so all Saints and Churches should keep that Commandment concerning Church-Ordinances, and Officers, and Doctrine, unspotted and undefiled, till the appearing of Christ.

But suppose some Ordinance be corrupted in some particular of it, as Baptism in the subject, *&c.* the charge lying strictly upon men, in the

sight of God, and Jesus Christ, it must needs be the duty of the Saints, when, and where they find it, to set it afoot in its true order again.

2 Because the Church is to bear up truth as a pillar.

2. The second Reason why the Church, or such a company of Believers may take up the Ordinance of Baptism, or any other Ordinance that they find in the Word of God to be their duty, is, Because the Church is called the pillar and ground of Truth, 1 *Tim.* 3. 15. Therefore she may take up any Truth that she wanteth, or saw not, and maintain it; or else how is she the pillar and stay of Truth, if some Truth may be taken from her, and she hath no power to take it again.

3 The Word and Ordinances of God are her Heritage.

3 The Word and Ordinances of God are her Heritage; they are given to her, for her more comfortable enjoyment of communion with Christ here, as the Psalmist saith, *Psal* 119. 111. *Thy Testimonies have I taken as an Heritage for ever, for they are the rejoycing of my heart.* And *John* 17 8. saith Christ, *I have GIVEN them* (i. e. his Disciples) *the word which thou gavest me.*

Now in the Word of God, which he gave Christ, all the ORDINANCES are included, and all this is GIVEN to them. Now because Antichrist hath put false glosses, and Interpretations upon the Word, may not the Saints take the true sense of it again, till Apostolicall men be raised up to give the sense? Then they may not read it; for Christ saith, *who so readeth, let him understand*, Mat 24. 15. And so, because Antichrist, hath beguiled them of Baptism of Believers, by Baptism of Infants, may they not take it again by the help of the same Spirit by which they recovered Doctrinall Truths? If a man lose a thing in the dark, may he not take it up where he findeth it in the light? Baptism (I mean of Believers) being lost in the misty fogs of Antichrist, when that is dispelled; must the Church let it lye, and not take it to themselves again? There is no reason for it, who can forbid it them, *Acts* 10 47. *Can any man forbid water, that these should not be baptized that have received the holy Ghost?* The Church may choose her own Officers, *Acts* 6. 3. and 14. 23. And that the men that are in Office, or designed to it of the Church, may administer all Ordinances: Consider well, *Luk.* 12. 42, 43. *He must give them their portion of meat.* Then sure, whatsoever is a part of their meat, he may dispense to them. *Vers.* 43. *Blessed is that servant, whom the Lord when he cometh shall find so doing.* Then either Baptism is now none of the Churches portion, and so all those Scriptures that command it are nothing; or else the servant (if any such there be) may dispence it in the Church in due season; that is, when men believe; but Baptism and all other Ordinances recorded in the Word of the New Testamant, is the Churches Heritage: And there are Servants, that the Church may make choise of to dispence, or else there are no believers: And therefore the Church may take up the Ordinance of Baptism, or any Ordinance that she wanted the manifestation of for a time.

Some carp and cavill at this word lost, but I would have it noted, I mean, as to the purity of practice in respect of the subject, not in respect of the rule; and I speak in the Notionists sense, granting it by way of Concession only

4. It appeareth from the relations betwixt CHRIST and his Church, she is his Wife and Spouse; Now by vertue of their Covenant-relation, Marriage-relation, she is interressed into all his Priviledges, Honours, Riches, 1 *Cor.* 3. *ult.* *Christ is yours*,, or *ye are Christs*. And then see the *Vers* before, *All is yours*. Then hath not the Church liberty to seize upon her own Heritage by Marriage-right, when she findeth she wanteth it? Christ hath delivered the keyes to his Church, shewing that he giveth her leave to open the way to all things, *Matth.* 16. 16, 17, 18, 19. Christ putteth out a Question to all Disciples; *Peter* answereth in the name of the rest, *Thou art Christ the Son of the living God*: Christ directeth his speech to *Peter*, because *Peter* made the answer; but he includeth all the rest, as you may see, by comparing this Scripture with other Scriptures, that hold forth the same thing, as *Matth.* 18 18 and *John* 20 23. Now mark, saith Christ, *Thou art* Peter, *and upon this rock I will build my Church*, *&c.* And now mark: *And I will give unto thee the* KEYES *of the Kingdom of Heaven, and what thou bindest on earth*, &c. *I will give thee the Keyes*, saith Christ; not meaning to *Peter* alone, and so to his Successors, as the Papists say; but to all Societies that make *Peters* confession, as appeareth by that I have said: and the next Vers. *Then charged he his Disciples that* THEY *should tell no man that he was the Christ*. Why none of them said he was Christ, but *Peter*; but as I said, *Peter* spake in the name of the rest, and Christ understood it so, and therefore directs his speech to them all, under the person of *Peter*: So that it sheweth the CHURCH hath power over all other things, both Members, Ordinances, and Officers, and therefore may open the way to an Ordinance, to take it up, or put it in practice, whensoever it is found wanting.

4 *In regard of the relations between Christ & his Church.* Hos. 2. 19. Isa. 54. 5. Cant. 4 8.

5. Because all Officers, Order, and Ordinances center into the Church, as their Fountain and Originall, that giveth being to them, as their root, of whom they are branches (by the Church, still I mean a Society of Believers endued with the Spirit of God) when an Ordinance dissolves, or an Administration, it centereth into Believers, as the sap into the root of a Tree in Winter-time, and thence it must come again. *Psalm* 87 *ult.* Mark the last words well; *ALL my SPRINGS are in thee.* Mark, the head and beginning of all Rivers, Gutters, running Streams, are in one Spring or other. Now saith the Psalmist, *All my springs are in thee*, meaning in Sion: there treated of: So that the Fountain and Head of all Ordinances, Officers, Administrations, &c are in the Church, in Sion: It sheweth the Church is the greater, and Ordinances and Officers the lesser, as springing out of Believers. Now where there is a Spring, it must needs have a channell to run in, and if the spring of Baptism, and other Ordinances be in the Church, then of necessity it must have a channell to run in, and may be set afoot as a stream from the spring, as well as Preaching or any other Ordinance.

5 *Because all Officers, order, and ordinances center into beleivers as their root and fountain.*

Matth. 23. 17 I may ask here this querie, as Christ did the Pharisees, *Whether is greater, the gold, or the Temple, that sanctifieth the gold?* sure the Temple. Now the Temple was a type of the Church, with relation to her head Christ, 1 *Cor.* 3. 17. The gold was a type of the adorning of the Church, whereof Ordinances are a part. Now then, this Temple sanctifieth the Gold, and so Baptism amongst the rest.

But to prove it yet more clearly, that the Church is the Fountain, see *Cant.* 4. 12 14. *A garden inclosed is my Sister, my Spouse, a Spring shut up, a* FOUNTAIN *sealed.* Mark, A SPIRNG, a FOUNTAIN. And *Verse* 14. *A fountain of Gardens, a well of living waters, and streams from* Lebanon. Mark, she is a Fountain, and a Well of living, or running, or springing waters, that break out into streams, and therefore it is added, streams from Lebanon. Now if Baptism be part of those living waters, if it be a Gospel-Ordinance, as it is, then that must have its being from the Church, to stream forth as well as any other Ordinance.

Object. *But the stream is the Spirit of God, according to* Rev. 22. 1. and *John* 7. 36, 37.

Answ. If so, the Spirit is the Well or Fountain, as *Joh* 4. The streams are all spirituall performances or actions which are spirituall in regard of the matter of them, and institution from God, and signification: As the water is called a spirituall Rock, in regard of its signification, 1 *Cor.* 10. So the Gospel opposed to the Law, is called the ministration of the Spirit, 2 *Cor.* 3. And so Baptism is a spirituall Ordinance, and a stream of that water from the Church.

Object. *But you said the Church was the Fountain, and now you say the Spirit is the Fountain.*

Answ. The Church is the Fountain, as having the Spirit within her, and so they are both true.

All things at their dissolution return to their first principles naturally.

Now the Church being proved to be the greater, must needs give being to Ordinances, which are the lesser; for the Church was not made for Ordinances, but Ordinances for the Church, as Christ saith of the Sabbath, in another case. And this is a known truth, that every thing at its dissolution dissolveth into its first principles.

1. The Springs and Rivers run into the Sea; from whence they came out, *Eccles.* 1. 7.

2. The Ice, Snow, Hail, that are congealed of water, dissolve into water, and out of water they may be congealed again.

3. The Light centereth into the Sun, which is the fountain of Light, therefore in the night-time it is dark, and Moon and Stars give light, as they are aspected to the Sun.

4. For man at his dissolution, 1. The Soul being a Spirit, of the nature of God, is said to return to him that gave it, and the body being made of the dust, returneth to the dust again, *Eccles.* 12, 7. and *Gen* 3. 19.

3. 19. saith God, *Thou shalt return to the ground, for out of it thou wast taken.*

5. For Believers dissolving as Believers, they center into Christ, as *Paul* saith, *I desire to be dissolved, and to be with Christ.* Therefore they are said *to be dead in Christ*, 1 Thes 4. 16. *And sleep in Jesus*, Vers 14. And so by Christ they are made alive again. And so we see by Grasse, Herbs, and Plants, in Winter-time they centure into the Earth, by their sap descending into them, because out of the earth they spring, *Gen.* 1. 11, 12. and 2. 9. Now you know that the fruit of a Tree centureth into the sap, the sap centeres into the Root, the Root centereth into the Earth: So that in every step of dissolution, things make out toward their first principles; so it is with the Church, whensoever an Officer dissolveth, that office centereth into the Church, or Believers, whence it may rise again and have being, and so an Ordinance also. The power of ordaining centereth into the Church, I mean of setting afoot the Ordinance again. Phil. 1. 23. 1 Cor. 15 22 Acts 14. 23.

And to make this more clear, consider the Church is compared to a Tree: And all Believers, Members, Officers Ordinances and Duties are but as so many fruits of the Tree. *John* 15. 16. *I have chosen you* (saith CHRIST) *and ordained you, that you should go and bring forth fruit, and that your fruit should remain.* He alludeth to *Matth* 28. 19. *Go teach all Nations*, &c. He meaneth that they should go and convert Soules, and plant Churches, and set up Ordinances according to the mind of Christ, that so he may have fruit in all the wayes of obedience from his people. Now then, an Ordinance ceasing by reason of some obstruction, where should it center, but into the sap, the Spirit of Christ, dispensed to the Church from Christ, and that centers into Christ the true Root: And whensoever Christ dispenseth that again into the body, as in a Spring-time, how can it but flourish and bear fruit again; which fruit is to set up all the wayes of obedience to Christ according to his word.

That ordinances and officers may rise out of the Church, clared by a Simily, grounded upon Scripture.

Now a Tree hath divers acceptions in Scripture; but to wave them all, and to prove that in hand; That the Church is compared to a Tree. *Exod.* 3. 2, 3, 4 7. It is compared to a bush that burnt, and did not consume: *And the LORD called to* Moses, *and said*, Moses, Moses, *and he said, here am I*, &c. And then mark, Verse 7. God doth expound this sight that *Moses* saw; *I have surely seen the affliction of my people which are in Egypt, and have heard their cry by reason of their Taskmasters, for I know their sorrows:* So that the Bush was the Church, the burning was the burthens in the Brick-hill in Egypt; The bush not consuming, was Gods preserving of the Church, notwithstanding their sorrows that they lay under. And in *Jer.* 11. 16, 17 The Church of the Jews is compared to an Olive-tree. *The Lord called thy name a green Olive-tree, fair, and of goodly fruit*, Hosea 14. 6. Israel is compared to an Olive-tree, *Ezek.* 1. 15. All along the Chapter, the Jews are compared to a Vine-

tree;

tree: So that you see the Church is compared to a Tree, and the Members of the Church are compared to Branches, *Rom.* 11. 17.

Now taking Trees and Branches in this sense; The preaching of the Gospel being as the rind where the sap runneth into every Branch out of the Root; whensoever Christ conveyeth the sap of the Spirit of life into his Church after any decay, it must needs freshen and set afoot the Ordinances as well as the Members and Officers, which are fruits of this Tree, else there could not be a correspondence in the things compared, which is the Church compared to a Tree.

Rom. 10, 17.

Obj. *But peradventure all this will not prevail without a direct command from Christ to take up an Ordinance that is wanting or corrupted.*

A direct command from Christ to take up an ordinance that is wanting.

Answ. There is no Ordinance wanting, but as to the world that never had right to them; For that which is in the Scriptures, and revealed to be our Duty, and we believe it, it is not utterly wanting. Therefore turn your eyes upon the commission, *Mat.* 28. 19. and you shall find there (it being well weighed) a direct command for it; *Go teach, baptizing them*: So that I conclude hence, that every Disciple that God hath enabled by his Spirit to Disciple men, or teach them, may Baptize them; for this is a joynt Commission, and bindeth as firmly, and giveth liberty as freely to the one as to the other. Now then, if none may Baptize, none may Preach; but that one that hath the Spirit of God may Preach by vertue of the Spirit, is clear, *Acts* 10. 47. And the Text that I handle maketh it good. *My Spirit that is upon thee, and my words that I have put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed, nor out of the mouth of thy seeds seed, saith the Lord.*

Go teach all Nations, baptizing them. Mark it, how they are joyned: So that I conclude, if Baptism and Doctrine and all had been lost utterly; yet whensoever God by his Spirit stirred up any man to understand the truths in Scripture; and to teach them, and by his teaching to draw men to believe, and embrace the same, he might as lawfully Baptize as Teach; and hath as large a promise of Christs presence to accompany him in doing the one, as in doing the other: and from the last vers. *Teaching them to observe whatsoever I have commanded you*: It hath clear footing; for Christ commanded them to teach and Baptize, and they were to teach those they converted all things that Christ commanded them, and whatsoever they taught is the duty of the Church to observe: And if she may not take up one duty, because there is not a personall succession of men, or because men cannot work miracles; she may not take up another duty without such a succession, or such miracles: And then if a man be converted meerly by the wonderfull power of God, without mans Ministery, he may not pray, because he was not set upon it by a praying man that had his gift by personall succession from the Apostles, or by miracles; but that is false, *Acts* 9. 11. *Saul* that was converted by Christ himself speaking from heaven, and not by any praying man that had his gift by personall succession from the Apostles, or that could work miracles; yet God testi-

testifieth before ever *Ananias* came to him, *behold he prayeth.* Therefore if a man may set upon the use of one Ordinance, without a personall succession, &c. he may set upon another to practise it also: Therefore I conclude hence, that assoon as Believers see the Baptism of Believers, according to the Institution of Christ, to be their duty; They may, nay they ought (upon pain of neglecting their duty) to take it up Indeed, when the Ordinance is a foot, then for Believers to make use of those under the Ordinance to Administer it, is to go on in an orderly way: But this that I have spoken, vindicateth him, whosoever it were, that first saw the Truth, and recovered this Truth from under Antichrist, to bear him out in doing his duty, in Baptizing those Believers that desire to partake of the Ordinance. But I do but suppose that some man did first Baptize after the Apostacy, I know not but it might be practised in all ages since Christ.

For consider,

The truth further confirmed by Argument

He that may do a thing by right, according to rule, hath power to do it, whether he do it or no, that followeth not. He that is indued with the gifts of the holy Ghost, and Commissioned by Christ or his Church, hath power to preach whether he preach or no. *Luk.* 24.49 *The gifts of the Spirit enabled them to preach the Gospel.* So. *Acts* 1.4,5. proveth the same clearly: So he that preacheth the Gospel, hath power to take means for his sustenance of those to whom he preacheth, though he do not claim it alway, as *Paul* did not, 1 *Cor.* 9.4,5,6,7. *Have we not power to eat and to drink?* That is of the Churches cost; or I only and *Barnabas*, *Have not we power to forbear working?* And mark how he argueth it out, *Vers.* 7. *Who goeth a warfare at any time at his own charges? who planteth a Vineyard, and eateth not of the fruit thereof? Or who feedeth a flock, and eateth not of the milk of the flock?* And lest any should think that *Paul* spake his own fancy herein, he saith, *verse* 8. *Say I these things as a man, saith not the Law the same?* &c. Here *Paul* had power though he did not alway claim it, as 2 *Cor.* 11.8. 12. So also it is clear, he that can preach the Gospel, so as to make Men and Women Disciples, hath power to Baptize them, from the Commission, *Matth* 28.18. You may see there if Christ have any power to send them, they have power to do it; As if he should say, as I have received all power, I communicate to you so much power to go Preach, and Baptize those that are made Disciples by your preaching; yea, *and to teach them whatsoever I have commanded you.* So that the same Commission that giveth a man power to preach, giveth him power to Baptize: The same power that inrighteth and enableth a man to do the one, inrights and enables him to do the other: Nay, more then that, The same Commission that enjoyneth him to do the one, enjoyneth him to do the other. So that if he do it not as opportunity is offered, he is guilty of disobedience against Christs Command.

Now there having been a succession of Believers, and of communicating of the Spirit and prophecying, enabling them in some measure to declare the Word; They may by vertue of Christs command and Commission,

sion, and by order of the Gospel take up Baptism, elect and ordain Officers, and set upon the use of any Ordinance that they find in the Word of God to be their duty; for in the Scripture we may find the way of Christ: And when we have found the way, to shew a ground of keeping out of the way, when Christ commandeth us to walk in it, is a groundlesse thing, and (I think if it be throughly examined) will prove no better then direct rebellion, and disobedience against Christ and the Gospel, which is the higheſt rebellion of all.

I know it will be here objected, that the Baptism in *Mat.* 28. is not the Baptism with water: For answer to which, I refer the Reader to my Answer to Mr. *Saltmarsh* his third Exception following, where I have proved it, Baptism with water.

3 Generall is the application or use of this point

I should now come to the third particular, which is the application of the point, and it might be usefull,

First, For Information.

1 For information.

1. Of the goodnesse of God to his people in all Ages, that hath not forsaken them, but hath communicated his Spirit and Word to them, to lead them towards himself.

2. It may inform us how tender the Lord is of his own glory, that hath in no Age left himself without witnesse, but hath had some to maintain the Truth in all Ages.

The second Use is of Reproof.

2 For reprehension.

1. Of the Papists, that brag and boast against the Saints; yea, and of many others that reproach us with new Doctrines, and new opinions, and new wayes: We can tell them, and the Doctrine proveth it too God hath had a people alwayes upon earth, though not so visible sometimes as some.

2. It is for the reproof of them that condemn all Societies for being any true Churches of Christ; whereas we have seen it proved, God hath alwayes had a people that he hath owned as his CHURCH since Christs time.

3 For exhortation.

3. For reproof of them that will tie the preaching of the Word only to men ordained Officers, whereas you see the whole seed, and seeds seed of Christ, have liberty to declare the truth, as it is given in to them by the Spirit of God.

4. For reproof of those that will be so strict, that though they grant Believers in all Ages, yet those Believers shall not obey God in the use of all Ordinances, whereas you see the Church hath power to take up all Ordinances, and to ordain Officers; It resteth in her, and we must not have it from Apostolicall men.

The third Use is of Exhortation.

1. To all Societies of the Saints to set upon their Duty, search and find out what is the mind of Christ concerning all Ordinances, and set upon the use of them; for in the use of them doth Christ more sweetly communicate himself. *Acts* 8. 34--39. *Matth.* 11. 29.

2. Not

2. Not to be discouraged, though men oppose, revile, and persecute, consider, it was so, when God first promised this covenant, and therefore it must be so under the performance of it.

The fourth Use of Consolation.

As appeareth in the Chap. Isa. 59.

For the Saints of God, that have out of love to Christ, set upon their Duty, and submitted themselves to Christ, in Baptism and other Ordinances of his: They may come with boldnesse before God, and report the matter, like him in *Ezek. 9. ult. Lord, I have done as thou hast commanded me.*

4 For confirmation.

But I shall leave the enlarging of the Application to every Saint that shall read the Treatise, and apply my self to a further confirmation of what I have written in an Answer to Thirteen Exceptions against our practice, which I find in a Book written by Mr. *John Saltmarsh*, Entituled, *The Smoak in the Temple.*

Which Exceptions have stumbled some godly Men and Women, and kept them off from submitting to the Truth of God. And though they be briefly answered by Mr *Knollis* in a little Treatise, called, *The Shining of a flaming Fire in Sion.* Yet some apprehend not so sufficiently as they desire: And beside, I conceive something had need to be made more clear, because there is so many Objections against them.

Therefore according to the Talent and gift given me, I shall as briefly as I can, give particular answers to every Exception.

The end of the first part.

STUMBLING BLOCKS Removed out of THE WAY.

OR,

An Answer to Thirteen Exceptions, written by Mr. *John Saltmarsh*,

In his Book, Intituled,

The Smoak in the TEMPLE.

Against the practice of those that maintain the Baptism of Believers; which Answer I have written as an Addition to Master *Knollis* his Treatise in Answer to the same Exceptions. Intituled,

The Shining of a Flaming Fire in SION.

Though most of these things were gathered into Characters before I saw that Book.

Isa. 57. 14. *Cast ye up, cast ye up: prepare the way, take up the stumbling-block out of the way of my people.*

Rom. 11. 11. *Have they stumbled that they should fall? God forbid.*

Acts 28. 22. *As for this sect* (viz. *Of baptizing believers*) *we know it is every where spoken against.*

Printed at *London*, and Re-Printed at *Edinburgh*, in the Year, 1656.

A VVord by way to the READER.

Reader,

THus much I would give thee to understand, that I only deal with the Exceptions, I meddle not with him that set them down: I only encounter with the Exceptions, for the vindication of the practice of the Saints under Baptism, and the Baptizing of Believers. And if I seem in some passages to deal as answering the man; let no man say, I encounter with the man after he is dead; It is well known to some honest men in the Countrey, and to some of Master Saltmarsh's *judgement against Ordinances; That my Answer was prepared and gathered in shorthand, intended for the Presse, before* Mr. Saltmarsh *dyed: And beside, his Works are alive still, and speak against the Truths we practice; and my desire is to clear up Truth, and to deal no further against the man nor his Works.*

Thine in CHRIST,

D. K.

STUMBLING BLOCKS Removed out of THE WAY.

The second part of this Treatise.

The first Exception.

THat those places commonly taken for the Commission for Christs Baptism, as *Matth.* 28. 18. *Mark* 16. And where they that now Baptize ground their Commission and practice, hath no such thing in it: for the Baptism there is a Baptism of the three Persons, Father, Son, and holy Ghost, and not the Baptism of Jesus Christ alone, which the Apostles only Baptized in by water, as *Acts* 2. 38. and 10. 48. and 19. 5. and 8. 16. *Rom.* 6. 3. Where it is still said, *Baptize in the Name of the Lord Jesus*: Or, *of Jesus Christ*, and a name of any more persons is not the least mentioned: So as to Baptize as they commonly Baptize, *In the name of Father, Son, and holy Ghost*; for Christs Baptism is contrary to the full practice of all that Baptized by water, as they did, as in *Acts* 2. 38. and 10. 48. *Acts* 19. 5. and 8. 16. *Rom.* 6. 3. And a confounding of things together, *viz.* severall institutions and practices.

Answer.

1. Neither Christ himself, nor the Apostles, did any thing in the name of JESUS CHRIST alone, excluding the Father and the holy Ghost, though they be not alway mentioned, yet they are intended in the Action.

Christ nor his Apostles did not do things in Christs name alone, excluding Father and holy Ghost.

1. For Christ, *Luke* 22. 42. *Not my will, but thy will be done.* John 4. 34. *John* 5. 30. and 6. 38. *Heb.* 10. 7. And the same thing is affirmed of the Apostles and Saints oftentimes: Therefore what they did,

is

is said to be the will of GOD, not the will of Christ; and I hope, Father, Son, and holy Ghost is but one God. *Mark* 3. 35. *Whosoever shall do the will of GOD, the same is my Brother, Sister, and Mother.* Rom. 12. 2. Gal. 1. 4. Ephes. 6. 6. Col. 4. 12. 1 Thes. 4. 3. *For this is the will of God, even your sanctification;* 1 John 2. 17. All these places speak of Christs servants, Saints doing the will of God.

Reader, I pray thee take pains to search the Scriptures, as thou readest remember the Bereans, Acts 17. 11.

And this will of GOD, is the will of CHRIST, 1 *John* 5. 13, 14 Therefore, what was done in the name of Christ, was done in the Name of Father, Son, and holy Ghost; The Name of the one includeth the other, as in the Lords Prayer, *Hallowed be thy Name*, &c. And the Commission, *Matth.* 28. 18. holdeth forth Baptizing in the Name of Christ, for it is Father, Son, and holy Ghost. And so *Acts* 10. 48. maketh it clear, *He commanded them to be Baptized in the name of the Lord. And the Name of the Lord is ONE*, Zach. 14. 9. Speaking of the time of Christs universall Reign, he saith; *In that day the Lord shall be King over all the Earth; In that day the LORD shall be ONE, and his Name ONE.*

1 They did the will of God, and that was the will of Christ.

2. Christ is GOD, *Phil.* 2. 6. *Who being in the form of GOD, thought it no robbery to be equall with GOD: And he is ONE with the Father*, John 10. 30. *Insomuch that he that knoweth Christ, knoweth the Father*, John 14. *And he that hateth Christ, hateth the Father*, John 15. 24. *And he is ONE with the SPIRIT also*, 1 John 5. 7. Nay, Christ is the Fountain, into which the Father hath as it were emptied himself, *Col.* 2. 9. *In him dwelleth the fulnesse of the God-head bodily:* And Christ is called the Spirit also, 2 *Cor.* 3. 17. And the Spirit was not given by measure to him, *John* 3. 34. Yea, *the Father hath put his Name upon him*, Exod. 23. 21. And that it is Christ that is there spoken of, is manifest: For,

2 Christ is one with the Father and Spirit

1. The Text saith, *The Lord went in a pillar of cloud, and a pillar of fire*, Chap. 13. 21. 2. Because he had authority to pardon, or not to pardon their sins, which was never given to any Angel nor man, but to Christ; *That ye may know that the Son of man hath power on earth to FORGIVE SINS.* Nay, the Father hath put his Name upon him so far as he is called the Father, *Isaiah* 9. 6. So that what is done in the Name of the one, is done in the name of the other: and he that Baptizeth in the Name of Christ, Baptizeth in the Name of Father, Son, and holy Ghost.

3. Whereas the Exception saith, *The Apostles Baptized in the name of Jesus alone, by water*, Acts 2. 38. and 10. 48. and 19. 5. and 8. 16. Rom. 6. 3. In all these places there is no more mention made of water, then that in *Matth.* 28. 18. except in *Acts* 10. 47. *Can any forbid water?* &c. And this place will not prove, that it was the full practice of all that Baptized by water, to Baptize only in the Name of Christ; for here Christ is not mentioned, but only the Lord, *Vers.* 48. Therefore those proofs make but an empty sound without substance. He that writ the Book, called, *The Doctrine of Baptismes*, saith, *page* 5. That Baptizing into the Name

3 The Exception is too short in its proofs.

Name of Christ was not the repeating of any water, speaking of *Acts* 1. 9. Mr. *Saltmarsh* here clearly proveth against him it was: These men professe to be wholly guided by the Spirit, and yet you see how they differ in exposition of Scripture.

4. *Ephes.* 4. 5. It is said, *There is one Lord, one Faith, one Baptism, one God and Father of all,* &c Seing then, that Father, Son, and holy Ghost are one: To Baptize in the Name of the LORD, *Acts* 10. 38. or in the Name of the LORD JESUS, *Acts* 2. 38. Or into Jesus Christ, *Rom.* 6. 3. Or into the Name of Father, Son, and holy Ghost, *Mat.* 28. 18, 19. is one and the same Baptism: And so to Baptize is agreeable to, and no way contrary to the full practice of all that Baptized by water.

4 There is but one Lord, Father, Son, and Spirit.

Object. *But by this one Baptism is meant the Baptism of the Spirit?*

Answ. The Baptism of the Spirit, is never said to be a Baptism either into the name of Christ, or of Father, Son, and holy Ghost; but we are said to be *Baptized with the holy Ghost,* Mat. 3. 11. Acts 1. 4. Acts 11. 16. Therefore it is said to fall on them, and to be powred on them, *Acts* 10. 44, 45. But ye never read that they were Baptized with the holy Ghost, into name of Father, Son, and holy Ghost. When *John* is said to Baptize with water, *Matth.* 3. 11. *I indeed Baptize with water.* And *Acts* 1. 4. *John verily Baptized with water:* Is it good congruity of speech to say, he Baptized in the name of water? And is it not as much non-sence to say, he that Baptizeth with the holy Ghost, Baptizeth in the Name of the holy Ghost? The holy Ghost being the MATTER with which, and not the Name in which they were Baptized.

5. To give yet a more full Answer: It hath pleased the Father to design all into the hands of CHRIST, *Mat.* 11, 27. *Matth.* 28. 18. *All power, &c.* The Kingdom is called Christs Kingdom, *Isaiah* 9. 7. as heir to *David*: and he is to sit upon it, and govern it for ever. And therefore he appointed all things how they should be done in the Kingdom, *Acts* 1. 3. It is called (I mean the Gospel it self) *the Kingdom of his dear Son,* Colloss. 1. 13. And Christ hath power to appoint the Kingdom to whom he will, *Luke* 22. 29. And in this regard, that all is designed into the hands of Christ, therefore all that is done under the Gospel, is carried on in the Name of Christ, and so Baptism and other Ordinances.

5 God hath designed all into the hands of Christ, therefore all is carried on in his name, and yet excludeth not himself.

And yet this Kingdom excludeth not Father and holy Ghost; for it is called *the Kingdom of God,* John 3. 3. 5. And *Paul* is said, *Acts* 20. 25. *To go preaching the Kingdom of God.* And *Acts* 28. 23. 31. the same, *Rom.* 14. 17. *The Kingdom of God standeth not in meat and drink,* &c. (i. e.) The Gospel of Christ also. And the Gospel is called the Gospel of the Kingdom, *Matth.* 4. 23. Now there is one God; and Father, Son, and holy Ghost are but one God: And therefore the Gospel of CHRIST, is the Gospel of Father and holy Ghost too, see *Revel.* 12. 10. There was a voice said, *Now is Salvation, and Strength, and the Kingdom of our God, and the power of his Christ, &c.* And Rev. 11. 15.

1 The Kingdom is called the Kingdom of Christ, and the Kingdom of God too.

The

The Kingdoms of this world are our Lords and his Christs, and he shall reign for evermore, &c. And yet because all is delivered into Christs hands, and he is to order this Kingdom, as *Isa. 9. 7.* Therefore all is done in the Name of Christ; in whose name, the Name of Father and holy Ghost are included: As,

The Gospel is to be preached in the name of Christ, and yet called the Gospel of God also.

1. The Gospel is to be Preached in his Name, *Luke* 24. 47. Christ expounding the Scriptures to his Disciples, sheweth them, That Faith and Repentance should be Preached in HIS Name among all Nations, and sheweth them, that is the very scope of Scripture; therefore it is called the Gospel of JESUS CHRIST, Rom. 1. 16. and 15. 19. 29. 1 *Cor.* 9. 12. *We suffer all things that we might not hinder the Gospel of Christ,* 1 *Cor.* 9. 18. 2 *Cor.* 4. 4. *Gal* 1. 7. There be some that would pervert the Gospel of CHRIST, *Phil.* 1. 27. 1 *Thes.* 3. 2. 2 *Thes.* 1. 8. 13.

And yet this Gospel was the Gospel of God also, and sometimes so called, *Acts* 20. 24. The Gospel of the grace of God, *Rom.* 15. 16. Ministring the Gospel of God, 2 *Cor.* 11. 7. Preach to you the Gospel of God freely, 1 *Thes.* 2. 2. 8, 9. The Gospel of God. So that the Gospel of Christ is the Gospel of God, and the Gospel of God is the Gospel of Father, Son, and holy Ghost, being but one God: Therefore the Ordinances of the Gospel must needs be the Ordinances of them all joyntly, and not singly, excluding any.

Nay, observe, it is called *the Gospel of the Kingdom, Matth* 4. 24. *Jesus Christ went preaching the Gospel of the Kingdom,* &c. *Mat.* 24. 24. *This Gospel of the Kingdom shall be preached every where, &c. Now the Kingdom is the* LORDS *and his* CHRISTS, Rev. 11. 15. Therefore sometimes called *the Kingdom of Christ, Collos.* 1. 13. *The Kingdom of his dear Son.* Sometimes called *the Kingdom of God, Mat.* 6. 33. and 21. 31. and many other places call it so: And it is because Christ is God with the Father, for he swayeth the Scepter; *Heb.* 1. 8. *Thy Throne O God,* &c. And this is spoken of the Son, as *Verse* 1. And yet all this Gospel must be preached in Christs Name, as I shewed, *Luke* 24. 47. Shall I say, it is not the Gospel of God, or of the Father and holy Ghost, but only of Christ, because it is to be preached in his Name? I should then contradict and gainsay Scripture: And may not the same be said of Baptism by water, it is the Baptism of Father, and holy Ghost, as well as of Christ? for it is a part of the Gospel which is Gods and Christs, as *Mark* 1. 1, 2, 3, 4. *The beginning of the Gospel of Jesus Christ, as it is written in the Prophets,* &c. *The voice of him that cryeth,* &c. John *did Baptize in the wilderness, and preach,* &c. Acts 10 47. *Can any man forbid water,* &c. *And he commanded them to be Baptized in the Name of the Lord.* And is not this the Fathers Baptism, and Christs, and the Spirits now, because it is carried on in his Name? And yet here it is the Name of the LORD; which name though usually in the New Testament, attributed to Christ, yet sometimes to the Father as well as the Son, *Revel.* 11. 15. *The Kingdoms of this world are our Lords and his Christs,* &c.

2. Our

2. Our Faith, and Believing, is said also to be in the Name of CHRIST. *Mat.* 18 6. *Acts* 16. 31. Believe on the Lord Jesus Christ, &c. *Rom.* 3. 26. *John* 1. 7, 12. and 6. 29. Believe on HIM whom the Father hath sent; *John* 9. 25. Believe on the Name of the SON of God. *John* 17. 20. I pray not for these alone, but for all them which shall believe on ME through their Word. *Acts* 19 4. Believe on HIM that should come after, &c. *Rom.* 10. 9. Believe in thy heart the Lord JESUS, *Phi.* 1. 29. To you it is given in the behalf of CHRIST, not only to Believe, and *&c. John* 2. 11. and 7. 31. *Acts* 11. 17. *Gal.* 2. 16. Even we I say have Believed in JESUS CHRIST. *Eph.* 1. 13. Yea, and Life, and Salvation, and all good things are promised to the Believing on, and in the Lord Jesus Christ. *John* 3. 15. *That whosoever believeth in him should not perish*, vers. 18. *He that believeth on him is not condemned* &c. verse 36. *He that believeth on the Son hath Everlasting life.* John 6. 35. *He that believeth on me shall never thirst.* verse 40. *Every one that seeth the Son, and believeth on him hath everlasting life*; verse 47. and 7. 38. *He that believeth on me as the Scripture saith, out of his belly*, &c. and 11. 26. *He that believeth on me shall never die.* verse 4 6. 48. Acts 10. 43. Whosoever believeth on him shall receive remission of sins; and this is the witnesse of all the Prophets, as the same verse sheweth, Rom. 9. 33. *He that believeth on him shall not be ashamed.* and 10. 11. 1 Pet. 2. 6. *Whosoever believeth on him shall not be confounded.* 1 John 5. 13. Yea, this is commanded of God to believe in Christ. 1 John 3. 23. Yea, and condemnation threatned for not believing in him, John 3. 18.

So also, our FAITH, is said to be the faith of CHRIST, and faith of JESUS, &c *Acts* 20. 21. Faith towards our Lord Jesus Ghrist, *Rom.* 3. 22. The Righteousnesse of God, which is by the Faith of our Lord Jesus Christ, *Gal.* 3. 6 Ye are all the Sons of God, by faith in Jesus Christ, *Ephes.* 3. 12 *Phil* 3, 9. the righteousnesse which is through the Faith of CHRIST, *Col.* 1. 4 since we heard of your faith in Christ Jesus, and 2. 5. 1 *Tim.* 1. 14. 2 *Tim.* 3. 15. through faith which is in Christ Jesus, *James* 2. 1. Have not the faith of our Lord Jesus Christ with respect of persons. *Our faith is to be in Christ his Name.*

All runneth in his Name: And yet this is the faith of God, and the faith of the Lord, and Believing in the Lord, &c. *Acts* 9 42. many believed on the LORD, *Acts* 18. 8. *Crispus* the chief Ruler of the Synagogue believed on the LORD, &c. *Acts* 22. 19. So the faith of GOD, 1 *Tim.* 3. 16. God was manifest in the flesh, &c. Beleeved on in the world, 1 *Thes.* 1. 8. Your faith to God-ward, *Rom.* 4. 24. But for us also, to whom it shall be imputed; If we believe on HIM that raised up Jesus from the dead, *Mark* 11. 22. have faith in GOD; or have the faith of GOD, *John* 14. 1. ye believe in GOD, believe also in ME. *Rom.* 11. 30. *Acts* 16. 34. The Jayler rejoyced, believing in GOD; and yet the Apostle biddeth him, believe on the Lord Jesus, *v.* 31. shewing that *And yet this is the faith of God, and believing in the Lord.*

he that believeth on Christ, believeth on the Father: he that believeth on one: believeth on all: and so the Scripture intimateth, *John* 14 10 11. *Believest thou that I am in the father, and the father in me, or else believe me for the works sake,* &c.

So that you see, the Gospel of the one, is the Gospel of the other, and the faith of the one, is the faith of the other: And yet carried on in the Name of Christ, for the reason before specified.

Our profession is naming the name of Christ

3. Our profession is called the Naming of the Name of Christ, 2 *Tim.* 2. 19. And yet it is called the Name of GOD too, *Rom.* 2. 1 *Tim.* 6 1. That the NAME of GOD and his Doctrine be not blasphemed.

4 Miracles wrought in Christs Name.

4. Miracles were wrought in the Name of Christ, *Mark* 16. 17. *In my NAME they shall cast out Devils,* &c. *Luke* 10 17. The Spirits are made Subject to us through thy Name, *Acts* 3. 16. and *Mat* 7. 22. Lord, Lord, have we not prophesied in THY Name, and in thy Name cast out Devils? *Acts* 9. 34. *Æneas,* Jesus Christ maketh thee whole, &c. And yet, had the Father no hand in this? See *Acts* 4. 30. They pray to the Lord (*i. e.*) the Father, thus; by stretching out thy hand to heal, and that signes and wonders may be done by the Name of thy holy Child JESUS. *Heb.* 2. 4. God also bearing them witnesse, with divers Signs and Miracles, and gifts of the Holy Ghost, according to his own will.

Yet by the power of the Father also

And the Spirit

And had the Holy Ghost no hand in this? See 1 *Cor.* 12. 8, 9, 10, 11. For to one is given by the Spirit the word of Wisdom, to another, the word of Knowledge, by the same Spirit, to another Faith by the same Spirit, to another the gift of Healing, to another Miracles, to another Prophesy, to another discerning of Spirits, to another, divers kinds of Tongues, to another Interpretation of Tongues; And then *verse* 11. But all these worketh one and the self-same Spirit, dividing to every man severally as he will; yea, and Christ in the works he did, was sent by the Father, Anointed, and enabled by the Spirit: And yet the things were done in the Name of Christ.

John 4 34. *Luke* 4 18. *Divers other instances, all in Christs Name.*

5. Churches and Societies were to be gathered in his Name, *Mat.* 18. 20.

6. They were to offer up prayer, and praise in his Name, *John* 16. 23. and *Heb.* 13. 15.

7. Excommunication is to be pronounced in his Name, 1 *Cor.* 5. 4.

8. Our sufferings for the Gospel, are called the sufferings of Christ, and for Christ, 1 *Peter* 4. 14.

9. The spirit is sent from the Father, in the Name of Christ, *John* 14. 26.

10. Salvation is to be had in the Name of Christ, *Acts* 4. 12. There is no other Name under Heaven given among men, whereby we may be saved.

Now

Now hath the Father and Spirit no interest, nor hand in these things, because they are said to be done in the Name of Christ? It is ridiculous and untrue to say so; the Instances before given clear it, and it might be further cleared if there were any need.

Nay, let me say once more; All things were to be carried on in the Name of Christ, *Col.* 3. 17. And whatsoever ye do in word or deed, do all in the Name of the Lord Jesus. So that here is warrant to Baptize, and do A L L other things in his Name. And what was done in his Name, you see by all these instances, was done in the name of Father, Son, and Holy Ghost. And therefore this exception is utterly crushed to pieces, and left without strength. *Yea, all things carried on in his Name.*

But before we passe, I shall give you some grounds and reasons, why all was carried on in his Name.

1. I shewed you, because the Kingdom is his; God hath design'd all things into his hand, to be the disposer, and orderer of them, *&c.* *Argument 1.*

2. Because Christ foretelleth his Disciples, they should be hated of all men for his Names sake, *Mat.* 10. 22. which could not be if they did not carry on Ordinances in his Name. *Argument 2.*

3. Because God hath given him a Name above every Name, and hath ordained that one day, it shall be acknowledged of all, *Phil.* 2. Therefore Ordinances must be carried on in his Name, it being the most Excellent Name, As Under-Officers here, do all things in the Kings Name, or the Parliaments Name. *Argument 3.*

4. The Father manifesteth his Name in Christ, *John* 10. 25. The Jews came about him to know if he were the Christ: why saith he, The works that I do in my Fathers Name, they bear witnesse of me, *John* 12. 28. *Father glorifie thy Name*, John 17. 6. *I have manifested thy Name to the men that thou gavest me out of the World*, verse 12. *while I was in the world, I have kept them through thy Name*: Heb. 2. 12. Speaking of Christs declaring the Father, he citeth a Scripture, saying, I will declare thy Name unto my Brethren, &c. *Rev.* 14. 1. Having his Fathers Name written, *&c.* And this is called the Name of G O D, and the L A M B, *Rev.* 22. 4. his Name shall be in their Fore-heads: (*i. e.*) of God and the Lamb: 1. Because the Throne of God and the Lamb shall be in it, *verse* 3. *Argument 4.*

2. His servants shall serve him (*i. e.*) God, and the Lamb.

3. They shall see his face, (*i. e.*) be cheared up with the sweet countenance of God, and the Lamb: Therefore the Name must needs be the Name of God and the Lamb.

4 It is said, The Lord God giveth them light, *verse* 5. And yet this is the Light of the Lamb too, *Rev.* 21. 23.

5. Because the persecutors did oppose the Name of Christ above all other Names. Not so much the Name of God, they could endure God to be worshipped; But this N A M E of Christ they could not endure: This was a contemptible Name, a reproachfull Name among them, *Argument 5.*

Acts 4. 17. Teach not at all in the Name of JESUS, say they; and *verse* 30. the Disciples pray that God would grant that signs and wonders might be done by the Name of his holy Child JESUS, and *Acts* 5. 28. 40. The Magistrates commanded them that they should not speak in the Name of JESUS and let them go: and *Acts* 9. 14. 21. *Acts* 26. 9 I verily thought, I ought to do many things contrary to the Name of JESUS CHRIST of NAZARETH, there was the businesse, they did not so much oppose the Name of God: But the Name of Jesus Christ of Nazareth they could not abide. Now by these reasons it appeareth that all things were to be carried on in the Name of Christ, and so Baptism, and all the Worship of God, to be done in his Name, though including as well the Father and the Holy Ghost, as the Son.

For mark, The Commission is not Baptizing them into the Name of Father, and Jesus Christ, *&c.* but Father, SON, *&c.* And the Scripture the Exception mentioneth, is not Baptize into the Name of the SON, but of Christ, and Jesus Christ, *&c.* in whom dwelleth the fulnesse of the God-head bodily. *Col.* 2. 9. and so in him all are included.

The second EXCEPTION.

THat Baptizing in *Mat.* 28. 18. cannot properly, nor in the Word and Letter, be understood of Baptizing by Water: because there is no more mention in the Letter, or Scripture, then meerly the word Baptizing, and to expound it as they do, by a Baptizing by Water, is to put in a consequence, and interpretation of their own for Scripture, *Acts* 3. 22. *John* 15. 24. *Mat.* 15. 9. *Revel.* 21. 19. which way of consequence, they condemn in all others, Presbyterians, *&c.* as will worship, and traditions of men, and justly too: now there being no water, nor any consequence in the Text to make out the sence of water, as in other places: It is an usurpation upon the Spirit and Word, to put such a sence so infallibly, and peremptorily upon the Word, which Jesus Christ himself useth in other significations then that of water, as in *Matth.* 20. 22, 23. *Matth.* 3. 11. 1 *Cor.* 12. 13. 1 *Cor.* 10. 2. All these places are of Baptism, and Baptizing, yet not one of them of Baptizing by water: But of Metophoricall and Figurative Baptism, by his sufferings, by the Holy Ghost, by the Spirit, by the Cloud and Sea.

I Answer

Answ. Let me tell you first what Master *Knolls* saith in Answer to this Exception; That this is a Baptism by water, which he proveth,

1. Because the Greek Verb, which is Englished *Baptizing*, doth properly signifie to dip in water, and so saith he, the 70. use the word, 2 *Kings* 5. 14. *And he dipped himself seven times in Jordan.* And (saith he) the testimony of *Iohn* touching this Greek word is without exception, *Iohn* 3. 23. *And* John *also was dipping in* Ænon, latter end of the verse, *and were dipped.* But to those that understand not Greek, this is but the Testimony of man, the rest of his grounds jump with me.

I shall therefore set down some Grounds plain to us.

1. I Answer; If this place, *Matth.* 28 18, 19. do not mean Baptism by water, neither can it mean any other Baptism by the circumstances of the place, for the word Baptizing is only named: And if when the Scripture putteth no limitation, the words be to be taken in the largest signification: then the Baptism of water cannot be excluded, it being one Baptism, as well as the Baptism of the Spirit, and sufferings: So that there is as much in the letter for Baptism by water, as for any Baptism: And if Baptism by water be not at all meant here, then not Baptism by the Spirit, not by sufferings; then not any Baptism is meant, though Baptism be named, and then the word shall stand as a cipher, for nothing: But Christs words are not nothing, every word of his is pure, *and cursed is he that shall diminish ought from the Word.* So that from the circumstances of the Text, I shall have as much for water, as any one shall have for any other Baptism, either spirit or sufferings, and that is as much as we need to plead for; for if Baptism by water be included here, which cannot be denyed, if any Baptism be granted; then it is clear, Baptisme by water hath its ground from this institution of Christ, and that is enough for us.

The Baptism Mat. 28 19. Baptism with water, if it be any Baptism.

Prov. 30. 5. Rev. 22. 19.

The Exception saith, *If we expound this Baptism of Baptism by water, we put in consequences of our own for Scripture, which way of consequences we condemn in all others, and justly too, as will-worship, and traditions of men.*

I answer and say, Consequences sucked out of mans brain, and framed by mans imagination, are will-worship and devices of men, Traditions, &c. As to maintain a Romish stinted Liturgy, from forms of prayer: And consequences for Popish Episcopacy, from obedience to Magistrates: And consequences for a Classicall, Provinciall, Nationall Presbytery, because the Scripture speaketh of a Presbytery: But consequences for particular duties from generall commands; those particulars having footing from other places of Scripture clearly, and being such as cannot be denyed by the circumstances of the places whence they are drawn out, are not will-worship nor Traditions of men, but clear and manifest Scripture-truths: As for example, *Mark* 16. 16. *He that believeth and is Baptized, shall be saved.* Now in the letter the Scripture

What consequences are lawfull, and which unlawfull.

cure mentioneth not any believing in God, nor in Christ at all; is it therefore a will-worship, a mans tradition, for me to make this consequence, that this believing is in Jesus Christ, or God through Christ, because it is not named in the letter? Surely no; for this hath clear footing in other Scriptures, *John* 3 18. *He that believeth on him is not condemned* (i. e.) *in the Name of the begotten Son of God*, as the latter part of the Verse. And verse the last, *He that believeth on the Son hath everlasting life.* So *Mark* saith, *he shall be saved*; He doth not say eternall saltion, it may mean temporall, *Heb.* 11. *By faith they stopped the mouths of Lions, and escaped the edge of the sword*: Is it a device, a tradition, now to say Eternall salvation is meant there? It is clear it is not, *John* 3. 36. *He that believeth on the Son, hath everlasting life*, &c. So where Christ saith, *Matth.* 28. 18. *Go teach all Nations, Baptizing them*, and I say with water, that is a consequence indeed; but this cannot be denyed in the Text, that it is not meant by water, and Baptizing by water hath clear footing in other Scriptures: Therefore this consequence is no Will-worship, not tradition of men, but warranted by the Word of God. In *John* 4. 1, 2. I find Christ practising the same thing, with his Commission here, made Disciples, and Baptized them: And yet it is not said with water, but it was so, as appeareth by the circumstances of the place. *John* 3. 22. it is said, *Jesus came into the land of Judea with his Disciples, and there he tarried with them and Baptized*: *and* John *also was Baptizing in* Ænon, &c. *because there was much water there.* Here is no difference put between *John's* Baptizing, and Christs; Christ Baptized, and *John* also, they did both the same thing. And *John* 4. 1, 2. Christ is said *to make, and Baptize more Disciples then* John. Here is no difference put between Christs Baptizing and *Johns*, but only in the number of Disciples made: And that this was Baptism by water, will be clear, if you consider, That Christ Baptized not is his own person, *John* 4. 2. But his Disciples did it in his presence, by his Commission: And it was not their work to Baptize with the holy Ghost, *John* 7. 39. *The holy Ghost was not yet given, because Jesus was not yet glorified*: So that this must needs be by water, and no otherwise: And this Commission in *Mat.* 28. running in the same terms, what can it be but the same thing? And this is no ill consequence, nor will-worship neither, to expound one Scripture by another.

The consequence of expounding Mat 28. *to be Baptism with water, warranted by Scripture.*

Again consider, Because we say by water here, *Matth.* 28. It saith, we put in a consequence of our own, which we condemn for Will-worship, and traditions of men, and he saith, and justly too: Now when he saith it is Baptism with the Spirit, is not that a consequence? doth the Word name the Spirit, or Gifts, and the holy Ghost, as he expoundeth it in his Book of *Some Beams of that bright*, &c? Is not this his consequence? and justly by his own proof a tradition of men, Will-worship, &c. It is a wonder, a man will do that in himself, that he condemns in another: Nay, most of his proofs in that Book are consequences,

That they expound it of the Spirit it is a consequence.

as

as 1 *Cor.* 13 *We see darkly in a glasse.* Sometimes he saith the glasse, is Ordinances, sometimes graces, hope, love, repentance, are not these consequences? doth the Scripture say this is a glasse in any place? so that this is a far-fetched consequence. I might take notice of many others if need were; It seemeth some can make a fault in others, but see not the same in themselves, which is not equall dealing.

Again, the Scriptures cited to disprove consequences, and to prove them Will-worship, are,

The proofs of the Exception disproved.

1. *Acts* 3. 22 where it is said, *A Prophet shall the Lord your God raise up, &c. him shall ye hear in all things*

But to Baptize with water, according to the Apostles and Disciples example, lying clear in Scripture, and cannot be denyed in this Commission, but hath as much footing as any Baptism, is to hear that Prophet, and not rebell against him

Answer.

2. He citeth *John* 15. 14 *Ye are my friends if ye do whatsoever I command you* But to Baptize with water is a command of Christ, as *Matth.* 28 18. cannot be denyed: And mark, if the Apostles commands were Christs commands, as they were, else we have no commands in Scripture but what commeth immediately from Christs mouth; but that is false, for what they spake, the Spirit spake, 2 *Pet* 1. *ult.* Then see what *Peter* saith, *Acts* 10. *ult And he commanded them to be Baptized* &c. which the first Exception confesseth was with water, and the Scripture is clear for it, *Vers.* 47. And that of *Ananias* to *Paul*, Acts 22. 16. *Now why tarriest thou? arise and be Baptized*, &c.

1 Cor. 14. 37.

3. He citeth *Matth.* 15. 9 *In vain do they worship me, teaching for Doctrine the commandments of men.* But to Baptize with water, is not a commandment of man, but of Christ, as I have proved: Therefore here is no proof for any ill consequence.

4. Rev. 22. 19 *And I testifie that if any man shall adde to these things, God shall adde, &c. And if any man shall take away, &c.*

I Answer, here is no weight in this Scripture to this purpose; for Baptism in water lyeth clear, both in precept, as I have shewed, and in multitudes of examples of Apostles and Disciples of Christ, Baptizing in water, who did all things according to the mind of Christ.

Acts 2. 38. and 10. *ult.* Acts 8. 12. 38 Acts 16. 15. 33. Acts 18. 8.

5 If Baptism of gifts be meant here, or of sufferings, it is not properly, but metaphoricall, saith the Exception; for saith it, all these places are of metaphoricall and figurative Baptism, *&c* So that if according to this Interpretation, the Baptism in *Matth.* 28. 19. be figurative, and metaphoricall, then the teaching is not properly teaching, but figurative and metaphoricall, being all in one Commission: And so it will be a Will-worship, a tradition, to say that here is a Commission for Preaching the Gospel, because some Scriptures speak of metaphoricall or figurative teaching. But that is false, as appeareth by comparing *Matth.* 28. 18 with *Mark* 16. 15. *Go preach the Gospel*, &c. Therefore by the circumstances of the place, this Baptism is not metaphoricall, nor figurative,

Prov. 6. 13.

rative, but proper, and so must needs be Baptism with water: But I shall prove in answer to the next Exception, that Baptism by water lyeth in the Circumstances of the Text, though the Exception say it doth not.

The third EXCEPTION.

THat *Matth.* 28. 18. and *Mark* 16. 16. *&c* are rather, and far more probably to be expounded of the Spirits Baptism, or the Baptism of the holy Ghost, because it seemeth to be Prophesied on by *Joel* 2. 28. *Isa.* 44. 3. where the holy Ghosts Baptism is promised to come by Christ: And in *Matth.* 3. 11. *Acts* 1. 5. *John* 1. 33. prophesied on to come by *John*, and Christ himself to his Disciples, and was fulfilled in Christs institution and power which he gave, in *Matth.* 28. 18. by Baptizing with the holy Ghost, which the Apostles did accordingly practice, and by their Ministery was given, as in *Acts* 8. 17. and *Mark* 16. 16, 17. compared with *Matth.* 28. 18. doth shew, that the Baptism in *Mat.* 28. 18. is a Baptism of gifts, as *Mark* 16. 15, 16, 17.

Answ. The Exception saith, it is far more probable, *&c.* MARK HERE, The other Exception that even now denyed consequences, as mens devices, traditions, will-worship, &c. Now for the exposition of this Scripture, buildeth upon probabilities, which I think are no better then consequences; for a probability without ground, may go along with a consequence without ground: And the Authors Book of the *Sparkles of Glory*, is full of consequences, as I shewed before.

It saith, far more probable; I say, no more probable, by its own ground; for if it be true, as is said in the Tenth Exception, that Baptism by water, and by the holy Spirit are both joyned together in Institution, Doctrine, and Practice, and are not to be separated: How cometh it to passe, that Baptism with water now is shut out of Christs Institution, by its own probabilities? So that you see in these Exceptions is direct contradictions in these things.

The Reason is given, because it seemeth to be Prophesied on by *Joel*, &c.

I Answer, It was not Prophesied on by *Joel* nor *Isaiah*, nor *John*, nor Christ, in any of the fore-mentioned places, that the Apostles or Disciples should Baptize with the holy Ghost; but it was CHRISTS own prerogative to do it, as appeareth by the places cited, and others. *Joel* 2. 28 *I will powr out of my Spirit saith the Lord.* He doth not say, *my Disciples shall*, &c. *but I will do it.* And this he saith was the Baptism of the holy Ghost. *Isaiah* 44. 3. *I will powr out of my Spirit on thy seed, and my blessing on thine off-spring*, &c. Mark it, he that had the power to pour

pour out the Spirit, had power also to blesse them, and that was the Lord, and not Disciples. *Matth.* 3. 11. *One cometh after me* (saith John) *He shall Baptize you with the Holy Ghost.* HE; mark it, not any Disciple, but HE, (*i. e.*) Christ. *Acts* 1. 5. John *baptized with water, but ye shall be baptized with the holy Ghost*; He doth not say, *John* or any man shall Baptize them, *John* 1. 23. *Upon whom thou shalt see the Spirit of God comming, and lighting upon him, HE it is that baptizeth with the holy Ghost*, Acts 2. 38. And that it was in CHRISTS power only, and never given into the hands of Apostles and Disciples, appeareth,

The Baptism Mat. 28. proved clearly to be Baptism with water, by three Arguments.

1, Because God hath ever formerly kept this prerogative in his own hands, of distributing his Spirit, *Numb.* 11. 17. 27. And these Scriptures in the New Testament also make it clear, *Acts* 2. 17. *And your sons and your daughters shall prophecy.* Mark, he doth not say, when I have poured out my Spirit upon them, they shall pour it out upon others, *but they shall prophecy*; *but I will pour it out*, saith God.

2. Because the Apostles were sometimes fain to pray for it, for the Saints, before they could have it, *Acts* 8. 15.

1 Baptizing with the holy Ghost is only Christs prerogative.

3. Sometimes it was poured on them before ever the Apostles medled with them, to lay their hands on them, *Acts* 10. 45, 46. saith *Peter*, Acts 11. 17. *God gave them the like gift as he did unto us*: And it is said, *Through laying on of the Apostles hands the holy Ghost was given.* It is not said, they gave it, or had power to do it.

But that BAPTISME spoken of, *Matth.* 28. is that which the Apostles and Disciples of Christ are to act themselves, as constantly as they are to teach the Gospel, and make Disciples; yea, it is in their Commission, and they are under a command to do it, so that this must needs be Baptism by water: So that this is more then probable, even clearly proved by this Argument, and the other is not probable at all.

The Objection that they Baptized with the Spirit instrumentally Answered.

Object. *But they were not able to teach any without Christs working with them, and therefore they might as well baptize, and yet that baptism be of the Spirit. They did but teach instrumentally, and so they might baptize instrumentally by preaching or laying on of hands.*

Answ. 1. They were not able at all to work upon the heart, and to give the inward teaching, whereby men are drawn over to believe; that is only of God, *John* 6. 44. But they were able to declare the Gospel, and did it to many, whose hearts were not drawn over to believe, as at *Athens* it appeareth, *Acts* 17. 32, 33, 34. *Paul* preached the Resurrection to men that were mockers, that opposed and derided it: And at *Antioch* in *Pisidia*, Acts 13. the three last Verses, to them that raised persecution against them. And saith Christ, *If any receive not your word, shake off the dust of your feet*, &c. Now because the word took not effect, did not the Apostles teach? They did their duty, but their God taught not inwardly by his Spirit: So that the teaching of God as effectuall is one thing; and their teaching in respect of their duty to answer a command, is another thing. To teach the heart to believe was never in their Commission, in regard of

abilities to do it; It is said they did teach, when they preached or spake the Gospel, whether men believed or no, *Acts* 5. 42. You may see it by the example of Christ himself, *Mark* 4. 2. *And he TAVGHT them*, &c. And yet it was not given to the people that he spake to, to understand, Verse 11. But the meaning is, he preached to them: And this the Scripture calleth teaching, *Mark* 16. 15. *Go preach*, &c. with *Mat.* 28. 19. *Go teach*, &c.

But where is it said, they Baptized with the Spirit instrumentally, or any other way? I know no such Scripture, and without Scripture I dare not believe.

Object. *But they did it by laying on of hands?*

Answ. I ask where laying on of hands was ever called Baptism, as here Preaching is called teaching? I am sure their is no such Scripture. And beside, *Heb* 6. 1, 2. The Apostle maketh the Doctrine of Baptisms one Doctrine, and laying on of hands another; as distinct, as Repentance from dead works, and faith; And as resurrection from the dead, and eternall judgement; Therefore it cannot be Baptism instrumentally. And if laying on of hands be the Baptism of the Spirit; meant, *Heb* 6. Why is it called Doctrine of Baptisms in the Plurall? And if the Baptism of sufferings come in under that word, Why not of water also? And never any besides the Apostles laid on hands upon the account of receiving the gifts of the Spirit; but other Disciples have Baptized with water, and preached by vertue of the Commission besides the Apostles.

Obj. *But GOD gave the holy Ghost when they laid their hands on BELIEVERS; Therefore they did Baptize with the Spirit instrumentally.*

Answ. No, that will not prove it; for though through laying on of the Apostles hands the holy Ghost was given, yet it was not Baptism instrumentally; For laying on of hands was but a sign of the gift, but preaching the Word is a means of Faith, *Rom.* 10. 17. Therefore the one may be instrumentall teaching, and the other cannot by that reason be instrumentall Baptisme.

Object. *Sometimes the holy Ghost fell on them at the preaching of the Word, and then they were Baptized instrumentally?*

Answ. I ask, where the preaching of the Word is called Baptism, or where are they said to Baptize instrumentally in preaching? These consequences are will-worship, and mens traditions, because there is not another Scripture to second them.

Again consider, their teaching instrumentally, was teaching by word of mouth, outward teaching, which the Scripture calleth teaching: Therefore if it were true out of this place, that they Baptized instrumentally, it must be Baptism with hands, outward Baptism, which the Scripture calleth Baptism and so to continue as long as teaching, being given in Commission to them.

2 Then it would follow that teaching would be of the Spirit: John 14. 26.

2. As I hinted before, It is as probable the teaching here is the teaching of the Spirit, as the Baptism is the Baptism of the Spirit; for he saith,

Teach

Teach all Nations; he doth not say by your word, or Gospel, and the Spirit was promised to teach them: and therefore why may not this teaching be of the Spirit? Nay it is more probable; for it was not in their power to make Disciples (as the Greek is) unlesse the Spirit worked with them, as I could shew if it were needfull: And yet I think no man will say, but this teaching was the preaching of the Gospel; And no will-worship to conclude upon such a consequence neither; for *Mark* 16. 15. saith so, *Go preach the Gospel*, &c. which is the same Commission with this: Therefore it is clear by this also, that here is the Baptism of water meant. 1 Cor. 3. 6. 7.

3. It is clear from the circumstances of the place, that this is the Baptism of water, and not of the Spirit, because he commandeth his Apostles after they had taught them and Baptized them, *To teach them all things whatsoever he commanded them*, Mat. 28. 20. Now if this Baptism had been the Baptism of the Spirit, they could have taught the Apostles, as well as they them, as appeareth, *Acts* 10 45, 46. *Those of the circumcision were astonished, because on the Gentiles was poured out the gift of the holy Ghost: For they heard them speak with tongues, and magnifie God.* And Acts 11. 17 saith *Peter*, God *gave them the like gift as he did unto us who believed on the Lord*: Acts 19. 6. *And when Paul had laid his hands on them, the holy Ghost came upon them, and they spake with tongues and prophecyed.* So that they were able to prophecy in an extraordinary manner by this Baptism: And this is clear also, *Acts* 2. 17, 18. *And it shall come to passe in the last dayes, saith the Lord, I will pour out of my Spirit*, &c. *And on my servants, and on my hand-maidens*, &c. *And they shall prophecy*: And *Philip* had daughters that could prophecy by this gift in the presence of the Apostles; 1 John 2. 20 27. *But ye have an unction from the holy One, and ye know* ALL THINGS; *But the anointing that ye have received abideth in you. And ye NEED NOT that any man* TEACH YOU, *but as the same* ANOINTING *teacheth you, and is* TRUTH, *and is no ly*, &c. And this gift (as I conceive) is part of this anointing; for saith God, *I will pour out my Spirit* UPON; Mark that, not only in, but upon: And anointing is usually on the out-side, though it drink in oftentimes. These minister in that pure anointing Mr. *Saltmarsh* speaketh of in his Book, called *Some Beames*, &c. But they must teach them after that Baptism, *Matth.* 28. Therefore it must needs be the Baptism of water by the circumstances of the place.

3 If it had been the Baptism of the Spirit the Apostles need not have taught them further, which they were to do.

Acts 11. 9.

The Exception saith, It was fulfilled in the institution and power which he gave in *Mat.* 28. 18.

I say, no such matter, there was no such thing fulfilled then; for the Apostles themselves did not receive the gifts of the holy Ghost till *Pentecost*, Acts 2. 1, 2. Therefore it was not fulfilled when Christ gave them their Commission, which was at the least ten dayes before; for Christ dyed at the Feast of the Passeover, or unleavened bread, and between that and Pentecost was fifty dayes, *Levit.* 23. 15, &c. compared with *Deut.* 16. 9 &c. But after Christs Resurrection, he continued on earth but fourty dayes,

Acts 1. 3. And this Commission was given before his Ascention, as appeareth by *Matth.* 28. 16. *Mark* 16. 19. *Luke* 24. 50, 51. *Acts* 1. 9. Therefore this was not fulfilled in Christs Commission when he gave it them.

The Exception saith; By Baptizing with the holy Ghost, which the Apostles did accordingly practice, and by their Ministery was given, as *Acts* 8. 17. the words are these: *Then laid they their hands on them, and they received the holy Ghost.*

I Answer; The place sheweth no such matter that they practised it; for as I shewed before, it is CHRISTS prerogative, and this place doth not at all crosse what I have said; It was given IN their Ministery, sometimes of laying on of hands, as here, and other places: Sometimes of preaching the Word, as *Acts* 10. 43 But they did not minister it, as is clear, they were to do that Baptism, *Mat.* 28.

It saith, *Mat.* 28. 18. compared with *Mark* 16. 15, 16, 17. sheweth that that Baptism is a Baptism of gifts.

What he objecteth out of Mark 16. to prove that, Mat. 28. a Baptisme of gifts, answered

Answ. I have proved that in *Matthew* to be a Baptism of water, and what circumstances ly in *Mark* to prove the other, or disprove what I have said, I cannot see. *Mark* saith, *These signes do follow them that believe*; He doth not say, this is the Baptism spoken of, but signes following THEM. Because *Peter* saith to them, *Acts* 2. 38. *Repent, and be Baptized*, &c. And saith, *They shall receive the gift of the holy Ghost.* Doth it therefore mean the gift of the holy Ghost is the Baptism there spoken of? Nay, they were to receive it afterward, and this was usuall, as in *Acts* 8. The Samaritans were Baptized by *Philip:* and afterwards when the Apostles, *Peter*, and *John* came to them, they received the gift of the holy Ghost. So *Acts* 19. 6. Those Disciples were Baptized with *Johns* Baptism: And when *Paul* came to them, *he laid his hands on them, and they received the holy Ghost.* So that to take these gifts for the Baptism, is to make this place dark and hard, and of a private interpretation, which lyeth clear in the other sense with other Scriptures.

Object. *But it may be the Objection may ly here*, He that believeth and is Baptized, shall be SAVED: *Therefore it must needs mean the Baptism of the Spirit; for all that were Baptized with water, were not saved, as* Simon Magus?

Answ. That followeth not; for some may believe, and not be saved also, as the same *Simon Magus*: And this reason helpeth not one jot to prove it the Baptisme of the holy Ghost, for some may have that too, and not be saved, *Heb.* 6. 4. *And hath been made partaker of the holy Ghost*: That I believe is the gifts of the holy Ghost, the like gifts that were given at the Baptism of the holy Ghost; Those gifts are usually called by the name holy Ghost. *Acts* 1. 8. *But ye shall receive power after that the HOLY GHOST is come upon you.* Acts 2. 4. *And they were all filled with the Holy Ghost, and began to speak with tongues, as the SPIRIT*, &c. Verse 33. *Him being exalted to the right hand of God, and having received the promise of the HOLY GHOST, hath shed*

shed forth this which ye now see and hear, Verse 38. *And ye shall receive the gift of the* HOLY GHOST. So Acts 6. 5. and 8. 18. and 9. 17. and 10. 44. and 19. *Have ye received the holy Ghost since ye believed?* Faith is one thing, the fruit of the Spirit, and the holy Ghost another: And this gift those had. *Matth.* 7. 22. *Have not we prophecyed in thy Name? and in thy Name cast out Devils? and in thy Name done many wonderfull works?* Yet these were such as CHRIST never knew, therefore not saved.

But when the inward work of the Spirit upon the heart is spoken of, it is usually called the *Spirit*, The work of the Spirit, the fruit of the Spirit, the witnesse of the Spirit, the renewing of the Spirit, the Spirit of faith, the Spirit of love, the Spirit of a sound mind, *&c.*

The fourth EXCEPTION.

THat the Baptism of Jesus Christ by water, was only in the Name of Jesus Christ, as appeareth in all the places where such a Baptism is practiced, as in *Acts* 2. 38. and 10. 48. and 19. 5. & 16 *Rom.* 6. 3. All which is a Baptism only in the Name of Christ Jesus, of the person of the Son, not of Father, Son, and Holy Ghost, as they now practice, and which was never practised as appeareth in all the Apostles and Disciples practice.

Gal. 5. 22. Rom. 8. 16. Eph. 5. 18. 2 Cor. 4. 13.

The Answer to this, I have fully answered and cleared, in the Answer to the first Exception, being the same thing; Therefore I say nothing to it here.

The fifth EXCEPTION.

THat the form by which they Baptize, *viz. I Baptize thee in the Name of the Father, Son, and holy Ghost,* is a form of mans devising, a tradition of man, a meer consequence drawn from supposition, and probability, *Mat.* 9. 15. *Rev* 22. 19. *John* 15. 14. and not a form left them by Christ, *Acts* 3. 22. to say over them at dipping them into the water. If Christ had said, when you Baptize them say this over them, *I Baptize thee in the Name of the Father, Son, and holy Ghost:* And unlesse Jesus Christ had left this form thus made up to their hands; they practise a thing made up by themselves, and drawn or forced out of Jesus Christs words, *Mat.* 28. 18.

I Answer, Mr. *Knollis* maintaineth the use of this form of words, 1. From *Matth.* 28. 19. where saith he it hath sufficient ground: And 2. from the practice of the Apostles, that used such a form sometimes

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at the Administration of healing *Acts* 3. 6. Then *Peter* said, *In the Name of Jesus Christ of Nazareth, rise up and walk.* And I conceive the place giveth sufficient Warrant for the using of such a form, yet for my part I apprehend no necessity of using a form of words at the very dipping them into the water: for saith Christ Baptizing them, into the Name of Father, Son, and Holy Ghost, he giveth order that the thing be done, not the words used: They having made profession of their faith in God, and Christ before, and upon that profession being dipped into the water, they are dipped into the Name of the Lord, though no form of words be used at the doing of the action. So that I conceive it may as well be left undone, as done. Therefore I passe that by.

The sixth EXCEPTION.

THat to Preach in the Name of Jesus Christ, or to do things in the Name of Jesus Christ, is not alwayes in that grosse manner as it is taken, *viz.* Naming Jesus Christ, or the Father, Son, and Holy Ghost over them; But in the Power, Vertue, Efficacy, Ministry of Jesus Christ, or the person of the God-head of Father, Son, and Holy Ghost, as in these Scriptures, *Mat.* 18. 20. *Mark* 13. 6. *John* 14. 13. *Acts* 19. 15. 16. *John* 17. 6. 11. *Acts* 9. 14. *Rev.* 11. 18. So here they are at some more losse.

I Answer, Mr. *Knollis* saith not much to this Exception; but proveth out of *Acts* 3. 16. that Christ, or the Father, Son, or Holy Ghost, may sometimes be named in the action done; And he sheweth very well that we are at no more losse here, then those that make the Exception: For they must have as good Warrant, and Power, and Commission to Preach in the Name of Jesus Christ, as we to Baptize in his Name: and if this be well examined, I think the losse will be their own.

But again I Answer, We do not hold that to Preach in the Name of Christ, or *&c.* neither are we at any losse about it, as the Exception concludeth, for we do not (like Conjurers) think things are done by naming the Name of Christ over them. *Acts* 19. 15. 16. neither do we with the Superstitious reverence the Title. *Phil.* 2. 10. But in the Power, Vertue, Efficacy, Ministry of Jesus Christ, and so we Baptize, and so we preach, for when we preach by the help of the Spirit of Christ in the heart, and according to the word of Christ for the matter, and by the call of the Church of Christ, or Saints of Christ, Nay, when a man of Macedonia saith, come over, &c. Then we preach by the Power, Vertue, Efficacy, Ministry of Christ, and so *Paul* preached at *Corinth*, 1 *Cor.* 2. 1. 4. and at *Athens*, *Acts* 17. 16. And while *Paul* stayed

What it is to do things in the power, vertue, efficacy, ministry of Jesus Christ.

stayed at *Athens* his Spirit was stirred within him, when he see the City wholly given to Idolatry, therefore disputed he, *&c.* This was by the Power, Vertue, Efficacy, Ministry of Jesus Christ, and yet no Miracle mingled with it neither, *&c.* And so do we the same, we are not so ignorant to think that Christ must be named, when a thing is done in his Name, alway.

1. If the Exception mean by the Name of Christ, to do it by vertue of his Commission, *Deut.* 18. 20. He that speaketh indeed by a command from God doth it in his Name, *Jer* 14. 14. They Prophesie lyes in my Name, and I sent them not, *&c. Dan.* 9 6. The Prohets sent by the Lords commission, are said to be sent in his Name. *Matth.* 21. 9. To come in the Name of the Lord is to be sent of the Lord, *Luke* 24. 47.

Divers instances, what it is to do a thing in Christs Name.

2. Or if it mean, To beleeve and rest upon Christ, and so to do it in his strength, with self-deniall, 1 *Sam.* 17. 45. I come to thee in the Name of the Lord of Israel, 2 *Chron* 14. 11. And *Asa* cryed to God, saying, help us O Lord, for we REST on thee, and in thy NAME. We go against this great multitude, *&c. Psal.* 20. 5. *In the Name of our God we will set up our banners*, Mat. 7. 22. *Lord, Lord, have we not prophesied in thy Name?* (*i. e.*) by a temporary faith resting upon thee. *Ephes.* 5. 20. Giving thanks alwayes for all things, to God the Father; In the Name of our Lord Jesus Christ (*i. e*) by a true faith.

3. Or if it mean, by the Name of Christ, to do a thing by the power of the Spirit of Christ, which he communicateth, *Psal.* 118. 10, 11, 12. *All Nations compassed me in on every side, but in the Name of the Lord I will destroy them: They compassed me in like Bees, &c.* Psal. 124. 8. *Our help is in the Name of the Lord that made Heaven and Earth*, Zach. 10. 12. speaking of bringing back his people, and what they shall do, saith he, And I will strengthen them in the Lord, and they shall walk up and down in the Name of the Lord, saith the Lord, *Mark* 16. 17. *In my Name they shall cast out Devils*, (*i. e.*) by the gift of the Spirit, and so 1 *Cor.* 12. 4. 5, 6, 7, 8. &c for mark it, he that hath the gift of Wisdom, hath the Spirit as well as he that worketh miracles: And what he doth according to his gift, is as well in the Power, Vertue, Efficacy, Ministry of Christ as the other.

4. Or if it mean, *&c.* To acknowledge *Christ* in whatsoever we do, *Phil.* 2. 10. That in the NAME of Jesus every knee should bow, *&c.* If it mean this, We are of the same mind: And so we do things in the power of Christ, and of God; and so we Baptize in the Name of Christ, (*i. e.*) By vertue of his Commission, By faith resting on him for a blessing, By the power of the gift of the Spirit given to us: Acknowledging Christs Authority in the thing: and this is according to the rule of the Word.

The Power, Vertue, Efficacy, Ministery of Christ explained further.

2. If he mean by the Power, Vertue, Efficacy, Ministery of Christ, To do things according to his mind, *Deut.* 4. 23. And thou shalt eat

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before the Lord in the place that he hath chosen to place his Name there, (*i. e.*) his Ordinances, where he maketh his mind known, 1 *Kings* 8. 44. *Psal.* 63. 4. I will lift up my hands in thy Name, (*i. e.*) according to thy mind, in thy pure worship, and confidence in thee.

2. Or if it mean, *&c.* As from God, in Gods stead, as being sent of him, *Deut.* 10. 18. *God separated the Tribe of* Levi *to bear the Ark, and to blesse in his* NAME. Deut. 18. 19. *Whosoever shall not hearken to the words of that Prophet, which he shall speak in my Name, I will require it of him.* 2 Sam. 6. 18. Jer. 11. 22. John 14 26. *But the Comforter which is the Holy Ghost, whom the Father will send in my Name* (i. e.) in my stead, *&c.* 2 Thes. 3. 6.

3. Or if it mean, *&c.* To do a thing in the sight of God, with due reverence and respect of the Lord, 1 *Sam.* 20. 42. *And Jonathan said to David, gain peace, for as much as we have sworn both of us in the* NAME *of the Lord,* (i. e.) in the sight of God, and with due reverence of God.

4. Or if it mean, *&c.* To do it truly according to God, *Jer.* 26. 9. Why hast thou prophesied in the Name of the Lord, saying, This house shall be like *Shilah?* &c. This was according to God, *verse* 16. The Princes said, This man is not worthy to dy, for he hath spoken to us in the Name of the Lord, so *verse* 20.

5. Or if it mean, *&c.* In confidence of Gods mercy, *Mat.* 12. 21. And in his NAME shall the Gentiles trust, (*i. e.*) in his Mercy and goodnesse.

6. Or to do a thing in Love to God, *Mat.* 18. 5. And whosoever shall receive one such little one in my NAME receiveth me.

7. Or to do a thing, as having interest in him, *John* 1. 12. As many as received him, *&c* Even to them that believed on his NAME, *John* 2. 23. *many believed on his Name.*

8. Or to have him ingaged in the work, *John* 14. 13. 14. And whatsoever ye shall ask in my Name, I will do it.

9. Or to do it purely, 1 *Chron.* 16. 10. Glory in his holy Name. How can his holy Name be gloried in, but by pure walking?

10. Or if he mean, *&c.* To do it in obedience to God, *Isa.* 26. 13. O Lord our God, other Lords have ruled over us, but by thee only will we make mention of thy Name, *Acts* 15. 14. *Simon* hath declared how GOD at the first did visit the Gentiles, to take out of them a people, for his Name (*i. e.*) for to professe and obey the Gospel. So that to do things in the Name of Christ, is to do them according to the rule of the Gospel, *Acts* 4. 17, 18. The Rulers say, That it spread no further, let us straitly charge them, that hence forth they speak to no man in this Name: And they called them, and commanded them not to speak at all, nor teach in the Name of Jesus, and 5. 20. *Go stand in the Temple and speak to the people all the words of this life*; And that is called *verse* 28. this NAME. For oftentimes by the Name of Christ, is meant the Gospel, and the profession of the same, *Mat.* 10. 22. *ye*

shall

shall be hated of all men for my Names sake, (i. e.) for the profession of the Gospel. *John* 15. All these things will they do unto you for my Names sake, *Acts* 4. 17. *Speak no more in this Name* (i. e.) not this Gospel, *Acts* 5. 41. Suffered shame for his NAME: *(i. e.)* for the profession and subjection unto the Gospel, *Acts* 9. 16. I will shew him how great things he must suffer for my Name: *(i. e.)* for the maintaining of the Gospel, *verse* 21. which called on this Name, that is, professed this Gospel, *Acts* 26. 9. contrary to the Name of the Lord, *(i. e.)* the Gospel of Christ, 1 *Tim.* 6. 1. That the NAME of God and his Doctrine, *&c* 1 *Pet.* 4. 14. reproached for the Name of Christ, *(i. e.)* the Gospel of Christ which they professed, *Rev.* 2. 13. Thou holdest fast my NAME, *(i. e.)* my truth, or Gospel, or the profession of it, *Rev.* 3. 12. I will write upon him the Name of my God, *&c.* and my new Name, (i. e.) The profession of God, and of Christ, *Rev.* 14. 1. Having his Fathers Name written in their fore-heads, *(i. e.)* publickly maintaining the Gospel of God. So that to do a thing as a piece of positive worship, as Baptism is, in the Name of Christ, is to do it in obedience to the Gospel of Christ, and according to the rule of the Gospel: And so we do, and here we are at no losse.

That by name of Christ is often times meant the Gospel, and the profession of it.

Again, The Commission saith, Baptizing them into the Name, *&c.* (i. e.) not so much using the words, but do the thing, (i. e.) They professing that they believe in God, Father, Son, and Holy Ghost, and that they will obey and serve him, and that Salvation is held forth by Christ, which Salvation they Believe they are interested into by Christ, and will walk according to the rule of this Salvation: Now to Baptize them into the Name, is to Baptize them into the profession they make of Father, Son, and Holy Ghost. So that here is the Power, Vertue, Efficacy, Ministery of Christ, to put them by Baptisme under the profession which they then make.

The seventh EXCEPTION.

THat though I deny not but water is a sign, and one of the witnesses that bear record, 1 *John* 5. 7. and in the word, though not yet clear, yet neither can Christs institution of water as his own Baptism, in his own person, be made to appear out of all the New Testament; nor can the Apostles practice by water be fetched from such a particular institution, unlesse from *Johns*, and if so, I am sure, they are then at as great a controversie one with another concerning *Johns* Baptism, and Jesus Christs, making them to be two severall Baptisms, *John* 1. 26. *Mark* 1. 4. *Mat.* 11. 30. *Acts* 19. 3, 4.

That the Disciples Baptized by commission from Christ, proved.

Answer, That Christ was Baptized with water it is clear, *Matth.* 3. But that he Baptized with water with his own hands is not clear; for he Baptized none with his own hands, *John* 4. 2. But his Disciples did Baptize with water in his presence, *John* 3. 22. though water be not named, yet here it is meant, as appeareth by the circumstances of the place: for 1 It is joyned with *Johns* Baptizing, *verse* 23. And *John* also was Baptizing in *Ænon*, &c. shewing that it was the same: And Jesus did not yet Baptize with the Holy Ghost.

And Secondly, In *John* 4. 1. There is no difference put between the Baptism of Christ, and *John*, but only in the number of Disciples, shewing it was as *Johns* was, with water.

3. It was Christs Disciples that Baptized, *John* 4. 2. and they did not Baptize with the holy Ghost, but that was his prerogative, as I shewed before; And therefore this Baptism must needs be with water.

4. Christ is said to do it, because his Disciples did it by his Commission: for what is done by the command and appointment of one in Authority, he is said to do it, as *Solomon* is said to Build God an House *Acts* 7. 47. though he neither hewed stone, nor laid them; but commanded and caused it to be done. So that these things considered, here is proofs clear enough out of the New Testament, that the Apostles, (or Disciples rather) did Baptize with water, and that from an institution and appointment of Christ, in his presence.

It saith, unlesse from *Johns*, and if so, then I am sure, *&c.*

I Answer, At no controversie at all that I know, for I take them to be but one Baptism, *Johns* to be Christs, (*i. e.*) of Christs appointment, done upon the same subject, Men and Women, in the same way after confession of Faith and Repentance: To the same end (*i. e.*) to persevere in his wayes unto Repentance, (*i. e.*) unto perfecting of Repentance. But whether they be the same or not, we are at no losse: because we have warrant from Christ and his Apostles in the New Testament for it, and not only from *John*, as I have proved.

Mat. 3. 2. I look upon *John* as a Gospel Minister, so far as the Gospel could take place before the death of Christ, *Mark* 1. 1. *&c. Luke* 16. 16. The Law and the Prophets were untill *John*, since that time the *Kingdom of God* is preached, and every man presseth into it.

The eighth EXCEPTION.

THat every common Disciple cannot so Baptize as the first Disciples did, because not gifted or qualified as they were, *Mark* 16. 17. *Acts* 2. 3, 4. and 16, 17. And there is as much necessity to make out the truth in the same power and way of evidence, to an Anti-

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christian state, as to a Jewish, and Heathenish, and with a word written as well as preached, speaking and writting, laying both equally open to question and exception; without a power gloriously working in the behalf, and to the reputation of it; nor is there any one Disciple in all the New Testament Preaching and Baptizing by way of Authority, * but he was able to make out the truth of his calling and dispensation either by Miracle or gift.

* *Then I would know how he did, or any of that judgement do, preach by any Authority, that can not make out the truth of their calling by miracles, nor such gifts as he speaketh of?*

There are but three Exceptions, and they have no weight in them.

1. *Ananias* was a Disciple, *Acts* 8. 6.

Answ. Yea, but he restored sight to *Saul*, and had a Vision.

2. *Philip* did no Miracle to the *Eunuch*, Acts 8. 17.

Answ. We can neither conclude he did, nor he did not, from the Word, for it is silent; but he did Miracles in *Samaria*.

3. They that were scattered abroad, went every where Preaching the Word.

Answ. Who they were, or how they Preached, or what power they manifested, is not laid down in the Word neither for, nor against, the Word is silent.

I ANSWER.

1. We do not affirm that every common Disciple may dispence Baptisme, or any other Ordinance in the Church, But that a Disciple able to Preach the Gospel may dispence it, that we affirm, it being no where in Scripture tyed to any Officer, either Pastor, Teacher, Elder, Deacon, or any other: but Disciples as Disciples Preaching the Gospel, are commanded also to Baptize, *Matth.* 28, 19. Beside, we do not affirm that every common Disciple able to preach neither, may dispence Baptism; for Women are Disciples, *Acts* 1. 14. and some of them able to preach the Gospel, as *Priscilla*, *Acts* 18. yet we do not affirm that Women may Baptize: But a Disciple able to preach the Gospel, and moreover chosen and design'd of the Church thereunto, Who hath power to Elect and choose Administrators and Officers, in and of her self; and so he is something more then a common Disciple in this, though he be no Pastor neither: And see the thirteenth Exception against the *Seekers*, where it saith, That there is no such power for Ordinances as is pretended, but Believers as Disciples may Administer, and so did the Apostles and Believers formerly, as they were Disciples, *Mat.* 10. 1. compared with *Mat.* 28. 18. *John* 8. 31. If ye continue in my Word, then are ye my Disciples indeed.

That a Disciple able to preach the Gospel may Baptize, proved by Argument.

Now how could they continue in his Word, if they did not do all things the Word commanded? Now he doth not say, Then shall ye be Apostles, or Officers, but Disciples indeed; *Isa.* 8. 16. Bind up the Testimony, Seal up the Law among my Disciples, *Acts* 9. 10. There was a certain Disciple named *Ananias*, &c. And this man Baptized *Paul*; And so the men of *Cyprus* and *Cyrene*, *Acts* 11. 19, 20, 21. administred as Disciples only: Now they that were scattered abroad upon the persecution that arose about *Stephen*, travelled as far as *Phenice*, and *Cyprus*, and *Antioch*,

preaching the Word to none but to the Jews only: And some of them were men of *Cyprus* and *Cirene*, which when they came to *Antioch* spake unto the Grecians, preaching the Lord Jesus: And the hand of the Lord was with them, and a great number believed, and turned unto the Lord. And these believers are called a Church, *vers.* 26. And *Barnabas* when he was come, it is not said he Baptized them: But his work was to exhort them, that with purpose of heart they would cleave to the Lord: shewing that they were Baptized by the MEN of *Cyprus* and *Cirene*, and other Disciples that preached the Word; For they were a Church at *Barnabas* coming, not to be planted, but built up.

But the truth of this lyeth clear out of the Commission, *Mat.* 28. 16. -end; where the Commission is given them as Disciples, and no otherwise, and so *Mark* 16 also.

For thus I ARGUE.

1 *The Commission was given them not as Apostles nor Pastors, but as Disciples.*

The Commission was given them either as Disciples, or as Apostles; for I think it will never be proved, it was given to them as Pastors, or Officers of particular Congregations, seeing the Pastor doth not give being to the Church, but the Church giveth being to the Pastor; *Acts* 14. 23. They ordained them Elders [by Election] in every Church.

2. There was no Pastor, nor Apostle neither, in Office till after Christs Ascention, *Ephes.* 4. He Ascended on high, and led captivity captive, and gave gifts unto men, and he gave some Apostles, *&c.* and some Pastors and Teachers. But this Commission was given them before Christs Ascention; Therefore it could not be given them as Apostles, nor Pastors of particular congregations. That it was given to them as Apostles, the Word is silent, and no where affirmeth; And beside, if they were to Baptize only as Apostles, then they were to preach as Apostles and no otherwise, for the same Commission that holdeth forth the one, holdeth forth the other. But a man may preach as a Disciple meerly, as *Apollo*, *Acts* 18. 24, 25 26. He is called, A certain Jew born at *Alexandria*, an eloquent man, mighty in the Scriptures; and he began to speak boldly in the Synagogue, whom when *Aquilla* and *Priscilla* had heard, they took him unto them, and expounded unto him the way of God more perfectly. But now, had he been an Apostle, he should not have needed to have been taught by *Aquilla* and *Priscilla*, he had known the way of God from Christ, which sheweth he was but a common Disciple. So 1 *Pet.* 4. 10. As EVERY MAN hath received the gift, even so let him Minister, as good Stewards of the manifold grace of God. Mark, it as every man. And lest any man should say, this is meant of Pastors, the next verse maketh it clear, it is not; For saith he, If any man speak, let him speak as the words of God, if any man minister, let him do it as of the Ability that God giveth, *&c.* Now if this speaking should be meant of Pastors only,

or

or Officers; then the miniſtring in the next words is meant of the Deacons only; But that is falſe, for a man may do the poor good when he will, And therefore the other clauſe is of common Diſciples, exerciſing their gifts, as Diſciples only, for Edification, *Acts* 8. 1. *&c.* They that were ſcattered abroad upon *Stephens* perſecution, which were all the Church at Jeruſalem, except the Apoſtles, went every where preaching the Word. *Acts* 11. 19 20. And ſome of them were men of *Cyprus* and *Cirene*, MEN, common Diſciples, as I ſhall ſhew afterwards. Mark 14 7.

Therefore ſuch a one may Baptize, for preaching the Word is the greater Ordinance, as appeareth, 1 Cor. 1. 17. *Chriſt ſent me not to Baptize, but Preach; yea, and a man may be Baptized by a man that was not an Inſtrument to beget him to the faith,* 1 *Cor.* 1. 14 compared with 1 *Cor.* 14. 15.

2. Thoſe that Chriſt ſendeth forth to Preach and Baptize, he promiſeth his preſence with them to the end of the World, *Mat.* 28. *ult.* But if none may perform theſe duties but Apoſtles, as Apoſtles, then none can expect Chriſts preſence but Apoſtles: But the Church hath Chriſts preſence as a Church, and as they are Believers, not Apoſtles, *Revel.* 2. 1. *Revel.* 12. 3. *And God dwelleth with them as Diſciples or Believers,* 1 John 1. 6, 7. *That which we have heard, declare we unto you, that ye may have fellowſhip with us, and truly our fellowſhip is with the Father, and with his Son Jeſus Chriſt*: and verſe 6. *And if we walk in the light as he is in the light, then have we fellowſhip one with another*: and ſaith the Lord in Iſaiah, *I dwell with him that is of an humble and contrite ſpirit, to revive the ſpirit of the humble,* &c. Therefore Diſciples, as Diſciples, may preach the Goſpel, and Baptize. 2 *Argument taken from Chriſts preſence.* Iſaiah 57. 15.

3. If Diſciples as Diſciples may not preach the Goſpel and Baptize, then there is no Goſpel may be preached at all, for who may do it?

If you ſpeak of Miniſters, men in publick, under the dark times of Antichriſt, there was no man in publick Office, that were or could be called by a true Church, therefore they could not act by vertue of a true call, and ſo what they did was not by vertue of Chriſts Commiſſion: but there were them in the dark times of Antichriſt that preached the Goſpel, *Rev.* 11. My two witneſſes, *&c.* I have ſhewn you already the ſad conſequences of ſuch a Doctrine. 3 *Elſe no Goſpel can be preached.*

4. Chriſts Diſciples Baptized as Diſciples meerly, *John* 4 1, 2. Now when the Lord knew how the Phariſees had heard that Jeſus made and Baptized more Diſciples then *John* (though Jeſus himſelf Baptized not, but his Diſciples) ſo that his Diſciples as Diſciples Baptized in Chriſts time, for as yet they were not Apoſtles, nor Paſtors, as I ſhewed before, for thoſe gifts were given by vertue of Chriſts Aſcention, *Eph.* 4. 8, 9, 10, 11. But let us examine the proofs to the Exception. The ground is given that Diſciples may not do it, becauſe they are not qualified as the firſt Diſpencers were, or rather thoſe in the Primitive times, *Mark* 16. 17. But doth he ſay they are no believers or that they may not preach till theſe 4 *Chriſts Diſciples meerly.*

Signs

Sighes shew themselves in them. *Acts* 2. 3, 4. And there appeared to them cloven Tongues, *&c.* But doth any Scripture say, let none preach the Gospel, but he that hath these very gifts? Is not he that hath the Word of Wisdom, and the word of Knowledge, indued with it from the same Spirit, as well as he that hath Miracles and Tongues? 1 *Cor.* 12. 8, 9, 10. And doth not the Scripture say, 1 *Pet.* 4. 10. As every man hath received the gift, even so let him Minister, &c. Another proof is. *Acts* 2 16, 17. To which I say, This is principally meant of extraordinary Prophecy, Because Daughters are brought in to propheſie: But in case their gifts are not extraordinary they are not permitted to speak in the Church, 1 *Cor.* 14. yet it hindereth not but ordinary gifts of the Spirit are meant here also, and so ordinary propheſie by the same Spirit: for *Apollo* was not extraordinarily inspired, for then he had known the way of God perfectly; yet he Propheſied, or Preached, and
Acts 18. 1 *Pet.* 4. 10. But a clear place for it is, *Rom.* 12. 6. Having then gifts differing according to the grace given to us, whether Prophecy; let us Propheſie according to the proportion of Faith or Ministry; let us wait on our Ministring, &c. So that these proofs make nothing, being well examined.

The Exception saith, There is as much necessity to make out the truth, in the same power, and way of evidence to an Antichristian state, as to a Jewish and heathenish: And with a word written as well as preached, speaking and writing, lying both equall and open to Question and exception; without a power gloriously working in that behalf, and to the
Luke 16. *ult.* reputation of it.

I Answer, 1. There is enough written to move an Antichristian state to believe, If they be not given over to hardneſſe, *John* 20. 31. He that will not believe Moses and the Prophets, neither will he believe if Miracles should be wrought.

2. There is a curse pronounced against them that shall ad to, or diminish from this word written, *Revel.* 22. 18. Therefore to look for a new written word, or a New Scripture, is altogether against the mind of Christ.

Read my Answer to Objection about Miracles also. 3. If any one shall scruple this, let him but read in the Book, called, *The Smoak in the Temple*, The 14, 15. and 17. Exceptions against the *Seekers*, And Mr. *Saltmarsh* Discourse, wherein he proveth most admirably the New Testament to be the Word of God, and assureth us of our duty without Miracles, and I make no Question (unleſſe God have given him up to a reprobate Judgement,) there is full satisfaction to be had concerning this thing.

The proofes to the Exception are, first, *John* 1. 25. And doth this make any thing to the purpose, That because a man may not alter and change the Law to Gospel, without an extraordinary Commission, That therefore he may not practise the Religion established in the Gospel, without

without Extraordinary Commission; If *John* had but Circumcised, according to the Dispensation on foot, then would there have been any such Question? The second proof is, *Matth.* 21. 25. The Baptism of *John* was it from Heaven, or &c.

Answ. Yea, this was from Heaven; and yet no Extraordinary work to confirm it by neither, *John* 10. 41. *John* did no Miracle, &c. Therefore this maketh nothing to the purpose, *Heb.* 5. 4. I *Answer*, This Scripture meaneth of being high Priest, and the Scope is to prove that Christ was called to it of God, and this is peculiar only to Christ, and communicable to none else: beside, I have shewed a common Disciple that can preach, is called to Baptize.

It saith, There was not any one Disciple in all the New Testament but he was able to make out the truth of his calling (to Preaching and Baptizing by way of Authority) and dispensation, either by miracle or gift.

I Answer, What they were able to do, is one thing, and what they were bound to do, or else they did not lawfully dispence Ordinances, was another thing; peradventure *John* was able to have wrought a Miracle, but he did none, *John* 10 41. Neither do we read of any such condition put into the Commission when Christ sent them forth to preach and Baptize, nor in any other place: I may argue the like against preaching, I know none that preached by authority, neither do the Scriptures mention any one Disciple that so preached, but he was able to make out the truth of his calling, either by Miracle or Gift, why do they not upon this therefore lay down Preaching, as well as Baptizing? But consider the former part of this Treatise what I have delivered upon *Isaiah* 49 *ult.* and I think it will give full satisfaction in this point, Consider also the Exceptions against the *Seekers*, from the 3. to the 12.

The third Exception. Such Gifts and Miracles were rather for bringing the word into the world, and for glorifying Christs first coming in the flesh, then for after, *John* 20. 29, 30, 31.

4. That if we must have Miracles to make us believe, and not believe any truth till then, we must have for every truth, as well as for one or two, a Miracle to give it evidence, and so there must be a continuall and new Miracle-working for every new believing.

5. If there must be Miracles for believing: Truth is not of that excellent Nature that it seemeth, for if it be not able to make it self evident, and cast a native or spirituall shine, or brightnesse upon that soul it cometh into, it is but weak, dark, and insufficient.

6. If truth be not discernable in it self by its own glorious lightsome nature, by beams from it self, it is of a worse condition then many things below, as the Sun, and Stars, and Candles, &c. which bring that light in their own nature and dispensation, by which they are discerned.

7. If

7. If every truth be a beam of Christ the truth, then every beam hath light in it self because it streameth from the fountain of light, and so is discernable.

8. That it is more glorious to take Evidences from the Spirit then from any thing without, which can at furthest of it self, but convince the outward man.

9. That all shall now in the last times be in a secret, Invisible, Inward, spirituall Glory, no more in grosse, Carnall, Visible Evidences, and materiall beams, as Gifts and Miracles. And this is to know Christ no more after the flesh.

10. No Miracles can in their own nature make one believe, without a spirituall conviction from the Spirit of Christ going along with them, so as we see when Miracles were wrought, some believed, and some believed not: So as then there is no such Reason for Miracles as pretended, because that conviction which cometh from the Spirit through the work of a Miracle, may come by any other Instrumentall or Organicall way. Or, it is a more glorious operation, by how much more single, or by way of immediate revelation it worketh.

11. To believe meerly by the Spirit, is far more glorious then by any other outward means, though never so outwardly glorious: by how much more the Spirit is more Excellent then any thing else, by so much more divine and spirituall are the Impressions of it.

12. That when Miracles are wrought, yet a pretender may work a Miracle for the contrary, like the Sorcerers of Egypt against *Moses*: And Antichrist is spoken on rather to come with signs and wonders of the two, then Christ. So as here shall be a losse to any that thinks to believe meerly by a Miracle. So as the Spirit is that which must make us believe beyond all the power of Miracles, which can give out its power but upon the sense at furthest, being meerly outward and visible.

The Exception saith, there is no weight in pleading for Disciples to dispence Baptism from *Ananias*, *Philip*, and those that went every where preaching the Word.

1. It saith, *Ananias had a Vision, and restored sight to Saul.*

I Answer. That was his gift at that time: And it was the way that God spake to him, as he did sundry wayes formerly; but now he hath spoken to us by his Son. *Heb.* 1.1. *And he is as true a Disciple, and as truly indued with the Spirit, that hath the word of knowledge, or the word of Wisdom, and wanteth that gift, as he that hath that gift, and wanteth the other; for a man may have one of them and can do no Miracle, and he may do a Miracle, and have neither of them:* 1 Cor. 11. 8, 9, 10. *But doth the Miracle working give him right to dispence Ordinances?* No such thing.

2. Concerning *Philips* working no Miracle to the Eunuch; it is a sufficient ground for a Disciple to preach and Baptize, though he can work no Miracle.

If

If the Lord by his word and Spirit work upon the heart, as he did upon the Eunuchs: And there was special reason for his working Miracles in Samaria, because they had been seduced and led away by false Miracles, by *Simon*. But speciall reasons concerning some times, men and places, bind not all men, times and places. And besides, those Miracles he did in Samaria were to confirm the word, and not to give him right to Baptize. Acts 8. 9, 10.

3. *They that were scattered went every where preaching the Word*; But it saith, *The Word is silent.*

1. Who they were.

I Answer; who they were, is clear, *Acts* 8. 1. All the Church except the Apostles: Therefore not all Officers, but common Disciples; for to have all Officers, would make a confusion in the body, 1 *Cor.* 12. 17, 18, 19. *If the whole were an eye, where were the hearing*, &c. And these preached, *verse* 4.

Object. *But they were Officers, the seven Deacons, for* Philip *was one.*

Answ. All the Church at *Jerusalem*, except the Apostles sure, were not Officers or Deacons, and they were all scattered abroad.

2. The Deacons were men in Office, but it was but about the bodies of men in distribution; their Office was not to preach the Word, more then other gifted men that were no Officers; for mark, They were chosen Deacons, because those that preached the Word should not be hindered about distribution, *Acts* 6. 2. 4, *&c.* Therefore here is no reason, to argue that this giveth them right to preaching the Word as Officers, when they are chosen, because those that do preach should not be hindered of doing that to perform the Deacons Office.

3. The Deacons were all men of *Judea* and *Jerusalem*, but only *Nicholas* the Proselyte; but some of them that preached the Word were men of *Cyprus* and *Cyrene*, Acts 11. 20.

Quest. *But if all were scattered abroad, what did the Apostles at* Jerusalem?

Answ. All here may be taken (as it is in many Scriptures) for many: and so I take it; as no man is taken for few, *Phil.* 2. 20, 21. For there was still a Church at Jerusalem, as appeareth, *Acts* 15. Or else A L L here are taken for all that used to prophecy or preach in the Church, and so publiquely to maintain the Gospel except the Apostles; and so I rather take it, because *Stephen* was quiet till he fell a preaching, and disputing, and then they stoned him, so that these were many of them common Disciples.

2. How they preached, is clear, *They preached the Word*, Acts 8. 4. *Preaching the Lord Jesus*, Acts 11. 20. The same Gospel the Apostles preached.

3. What power they manifested; The word is clear in it, they manifested such power, *that many turned to the Lord by their preaching*, Acts 11. 20, 21. And this is the effectuall power in preaching the Word, 1 *Cor.* 4. 15. and 14. 24, 25. For the power of outward miracles, the word is

silent, which sheweth us that the Gospel may be preached effectually, and Believers Baptized, and Churches planted, where they are wanting, even by common Disciples that are no Officers.

The ninth EXCEPTION.

THat there is not such an Officer as Administrator in the whole Word, but Apostles, Evangelists, Prophets, Pastors, Teachers, Elders, Rulers, Deacons, &c. 1 Cor. 12. 29, 30. Eph. 4. 11. *and therefore Administrator is an unwholsome word.*

Answ. 1. It is a word that he himself often useth, in his Book, called, (*Some Beams,* &c. Therefore strange that he will condemn the use of it here.

2. The Scripture speaketh of divers Administrations, 1 *Cor.* 12. 5. The word of Wisdom and Knowledge, *&c.* are Administrations: And how these can be performed, and the performers not Administrators, is a Paradox, though the syllables be not found in Scriptures. The distribution to the Saints is called an administration, 2 *Cor.* 9. 12. and this belongeth to the Deacon, therefore he must needs be the Aministrator in this kind. And I think, to minister, and administer, is no difference, in the sense, but only in the syllables: And then in Scripture we read of Minister, and Ministration, and ministred, and ministring, and ministery, and all this cannot be without a Ministrator. Beside, we do not say, neither doth the Scripture say, that every Administrator must be an Officer, or that Officers only are Administrators; for then none might administer to the poor but the Deacon, which is false, every man may do it of his own ability if he will.

1 Pet. 4. 11. 1. For Minister, *Rom.* 15. 25. *I go to minister to the Saints.* Then I think *Paul* was a Ministrator: *That it may minister grace to the hearers,* Eph. 4. 29. Heb. 6. 10. 1 *Pet.* 4. 10, 11.

2. Ministred, *Acts* 13. 2. 2 *Cor.* 3. 3. *Ye are the Epistle of Christ ministered by us.* Nay more, 2 *Cor.* 8. 19 *which is ADMINISTRED by us.*

3. Ministring, *Rom* 15. 16. *Ministring the Gospel of God,* whereof Baptism is a part; Then *Paul* was the Ministrator, or Administrator, whether you will, 2 *Cor.* 9. 1.

4. Ministery; *Obtain part of this Ministery,* Acts 1. 17. *For the work of the Ministery,* Ephes. 4. 12. *Take heed to the Ministery,* Col. 4. 17. 1 Tim. 1. 12. 2 *Tim.* 4. 5. Now then, if there be a Minister, ministring things ministred, a ministery, there must needs be a ministration: and so it is clear, *Acts* 6. 1. In the daily ministration, 2 *Cor.* 9. 13. the experiment of this ministration. Nay, the Gospel it self is called, *the ministration of the Spirit,* 2 Cor. 3 8. *The ministration of righteousnesse,* vers. 9. And if so, he that ministreth the Gospel, must needs be an Administrator, these being relatives.

2. There be more titles of Officers found in the Scripture, then those named in the Exception; neither do the Scriptures cited, mention all these

these that it nameth: To which may be added, Embassadours, 2 *Cor.* 5. 20. *Ephes.* 6. 20. Messengers, *Phil.* 2. 25. 2 *Cor.* 8. 23. Angels, *Revel.* 2. and 3. Widows, 1 Tim. 5. 9. Ministers, 1 Cor. 4. 1. Eph. 3. 1 Tim. 4. 6. 2 Cor. 3. 6. So then, there cometh into the account by evident Scripture in the sense, (though not in so many letters) an Administrator, and so it is a wholsome word.

The tenth EXCEPTION.

NOne ought to give Baptism now, because there is none can give the gift of the holy Ghost with it, to make up the glorious supplement of gifts, which it alwayes had, and they are joyned both in the Word and practice, as *Heb.* 6. 1. Doctrine of Baptisms, and laying on of hands: And in their practice they were joyned, as in *Acts* 8. 14, 15, 16. And it will appear in the Word, that the Apostles did not so reckon of them single, but together, as *Acts* 8. 14, 15, 16. where it is said, *they were only Baptized in the Name of the Lord Jesus: But they prayed for them, that they might receive the gift of the holy Ghost:* So as Baptism by water, and by the holy Ghost being joyned together, both in Institution, Doctrine, and Practice, are not to be separated, nor given at such a time, wherein that of the holy Ghost is not given; *For what God hath joyned together, let no man put asunder,* Mat. 19. 6.

I answer: To give Baptism, is as unwholsome a word as Administrator, and more unwholsome, because I find not that in Scripture, except it be to give out that gift that God hath given to a man, as occasion is, so *Mat.* 10. 8. *Acts* 3. 6.

That none ought to Baptize with water, unless he could Baptize with the holy Ghost, answered.

It saith, *Baptism by water alwayes had the supplement of gifts joyned with it.*

Answ. No, *John Baptist* Baptized multitudes without any supplement of gifts, and Christ too, as we read, *John* 4. 1, 2. *For the holy Ghost was not yet given, because Christ was not yet glorified,* John 7. 39.

2. The gifts that were given were for confirmation of the Word, *Mark* 16. *ult.* *Heb.* 2. 4. Not for supplement of Baptism; the Scripture revealeth no such thing, that Baptism was not compleat, without the gift of the Spirit, for that was another Baptism, as *Mat.* 3. 11. given by another power, and not a supplement of that by water: And if it were a supplement, then sometimes the Saints had the supplement before the substance, as *Acts* 10. 47. Nay, this is a dishonour to the Baptism of the Spirit, to call it a supplement to that of water; for that which doth but supply a want, is in value lesse then the thing wanting: so that this phrase setteth the Baptism of the spirit too low, and that of water too high.

It saith, *They are joyned both in word and practice,* Heb. 6. 1, *&c.*

Answ. These were two Doctrines, of Baptisms, and laying on of hands. And if any man will reason that, because it is said, *Heb.* 6. Doctrine of Baptisms, that therefore Baptism of water and of the Spirit, must needs go together, and if the one cannot be given (as the Exception termeth it) then not the other, I hope then, he will conclude the Baptism of blood and suf-

ferings must come in too, for that is a Baptism: And this is the Doctrine of Baptismes, and the sufferings of the Saints are Doctrinall, taught in the Gospel: And then we must infer, and as truly, that none may Baptize with water, unlesse he at the same time mock, taunt, reproach, imprison, whip, kill the Saints, because these Baptisms are joyned in *Heb.* 6. as Doctrine of Baptisms, which is a ridiculous thing, and so is the other as absurd, unlesse a man can shew any Scripture ground to the contrary.

2. If these Baptisms of water, and of the Spirit were alwayes joyned, and ought not to be put asunder, how cometh it to passe, that these men stand so stifly for the Baptism of the Spirit in these dayes, and are so violent against the Baptism of water? as Mr. *Saltmarsh*, and he that wrote *The Doctrine of Baptisms*, saying, there is no other now for the Saints to practise and look after: and saying, that Christs hath eaten up *Johns*, and that of fire hath licked up that of water, *&c.* These men will be found the pluckers asunder of what God hath joyned together, in this sense; Yet they cry out upon us, as if we did it by our obedience; for if the work of the Spirit in the heart be the Baptism of the Spirit, as they both plead, from 1 *Cor.* 12. 13. and he that Baptizeth be a man in Christ, and he that is Baptized also, then they are by these mens acknowledgement Baptized with the holy Ghost: and so such men as deny them Baptism with water, part that asunder, which the Exception saith, God joyned both in Institution, Doctrine, and Practice.

What the Doctrine of laying on of hands is.

But it taketh this laying on of hands to be the Baptism of the Spirit.

But the Scripture saith not so any where, It was a thing that the Apostles used sometimes at the giving of the holy Ghost, *Acts* 8. 18. and 19. 6. But I hope this is not the whole Doctrine of laying on of hands, For

2. Sometimes laying on of hands was for healing of the sick, and diseased, as was done by Christ, *Mark* 5. 23. and 6. 5. *He laid his hands on a few sick.* And 8. 23. *And when he had spit on his eyes, and put his hands,* &c. Vers 25. *After that he put his hands again upon him,* Luke 4. 40. *And he put his hands on every one of them, and healed them.* And 13. 13. *He laid his hands on her, and immediatlely she was made whole.* And this was foretold by Christ, that his Disciple should do it, *Mark* 16. 18. *They shall lay their hands on the sick,* &c. And was performed by them. *Acts* 9. 17. Ananias *put his hands on* Sauls *eyes, &c.* And *Acts* 8. 8. Paul *laid his hands on* Publius, *and healed him.* Yet this was not a constant infallible rule; but sometimes there was healing without laying on of hands, *James* 5. 14. Sometimes Christ healed by his Word, and so the Apostles sometimes by handkercheifs, *Acts* 19. 12. Sometims by their very shadow, *Acts* 5. 15. Sometimes by word alone, *Acts* 9. 33, 44.

3. Laying on of hands was used sometimes in chooſing men into office, *Acts* 6. 6. 1 *Tim.* 4. 14 and 5. 22. 2 *Tim.* 1. 6. Yet this was no infallible rule neither, as in chooſing *Matthias*, Acts 1. 23---end. Acts 14. 23. They did it by lifting up of hands, we read not of laying on of hands.

4. Sometimes it was used at the sending forth of men for speciall works,

works, *Acts* 13 3. Yet we read not that this was constant neither, as *Acts* 15 25, 26, 27.

5. Sometimes for Troubles or Sufferings, Vexations of the Saints, *Matth.* 26, 50 *Then came they and laid their hands on Jesus.* Luke 20. 19. *The chief Priests and Scribes sought the same hour to* LAY HANDS *on him.* John 7. 30. *Then sought they to take him, but no man laid hands on him.* And this was foretold should befall the Apostles. *Luke* 21. 12. *They shall lay their hand on you, and persecute you:* And it was fulfilled, *Acts* 4. 3. *And they laid their hands on them, and put them in hold,* &c. And 5. 18. *And laid their hands on the Apostles, and put them in the common Prison.* Acts 21. 27. *And laid their hands on him, crying men of Israel, help,* &c. And yet this was not used in all persecutions neither, as in reproaches, *&c.* Now all this I conceive falleth into the Doctrine of laying on of hands, because all this is taught in the New Testament. And shall I say now, That because these two are joyned together in *Heb.* 6. in a sentence of speech; that therefore unless we heal their bodily diseases, choose them into office, send them forth upon some speciall work for the furtherance of the Gospel, put them under sufferings and persecutions, hail them to common Jayles, *&c.* we ought not to Baptize them? The commission is otherwise, *Mat.* 28. and so was the practice of the Apostles: And then the giving of the gifts of the Spirit will no more follow then any of these, that where the one is not given, the other may not be done or administred. But see more of this in the Postscript added hereunto.

And that in Heb. 6 *doth not particularly shew whose hands must be laid on, nor upon whom, nor to what end, so that laying on of hands in all particulars the Scriptures treateth of, cometh into this Doctrine.*

It saith, *They were joyned in practice,* Acts 8. 14, 15, 16. *and it appeareth the Apostles did not so reckon of them single, but together,* &c.

I answer; They were not joyned in practice neither of *John Baptist* nor Christs Disciples, *John* 3. and 4, 1. 2. No nor here neither, for the *Samaritans* were Baptized by *Philip,* before the Apostles heard of it, and they came afterward and prayed for them, *&c.* And this was not to be a supplement to the other Baptism; but that they might have gifts able to edifie one another, as 1 *Cor.* 12. 7. Neither can we find that the Eunuch was Baptized with the holy Ghost, when he was Baptized with water, nor the Jaylor, nor any other.

It saith, *Baptism by water, and by the holy Ghost being joyned both in Institution,* &c.

Answ. I have disproved all these three, that they are necessarily joyned in none, and therefore God never joyned them together, and so nothing is violated in putting them asunder.

2. Man doth not put that asunder, that lyeth not in his power to hold together, but it is not in his power to give the gifts of the Holy Ghost: And the Scripture saith, *as every man hath received the gift, so let him Minister,* 1 Pet. 4. 10.

3. His proof, *Mat.* 19. 6. is not to the purpose; for marriage of man and woman being Gods Ordinance; after they are married, they are to live and die together in a married estate: Now he that maintaineth the

man

man in the absence of the Wife, or the Wife in the absence of the man, doth not by that Act put them asunder, and so doth not sin, because he administreth to one of their wants singly without the other, being absent, but he that shal violate the marriage, *&c.* So he that Baptizeth with water, the power of giving the spirit being absent, doth not put them asunder; but he that shall hold them one from the other, when they may be joyned: so that this proof maketh for me, and not against me.

The eleventh EXCEPTION.

THat it is as unreasonable to take any such Ordinance of Jesus Christ from any that is not distinctly, specially, spiritually, powerfully enabled, as the first dispencers, as it is to take the word of any common man, charging us in the name of the Parliament, and cannot visibly make out a visible excellency and supremacy of power by Ordinance or Commission.

John 1. 25. Heb. 5. 4. Mat. 10, 1. 5, &c. Mark 16. 16.

Answ. 1. Your comparison proveth nothing; for by comparison I can prove a thing that is a grosse errour, except your comparison were grounded upon Scripture: And there is none of these Scriptures prove any thing to the purpose, of power taken from the Parliament, or any civill power.

2 Those that we plead for, for the giving or administring of Ordinances, are as distinctly, specially, spiritually, powerfully enabled as the first dispencers, if you mean an enablement of the Spirit of God, whereby they are enabled as Disciples believing, and being endued with the gifts of the Spirit, to preach the Word, and administer other Ordinances; For the power of the first dispencers was, *Go teach, Baptizing them*: *Make Disciples, Baptizing them*: So he that can teach the Word, and make Disciples, may dispence Baptism, and is as distinctly, specially, spiritually, powerfully enabled as the first dispencers.

But if you mean by enabled ability to work miracles?

Answ. That was not given them to enable them, or inright them to dispence Ordinances, but to confirm their word that they preached, *Mark 16. ult. Heb.* 2 4. So the Commission being, *Go teach, make Disciples*, Mat. 28. &c. *The manifestation of the Spirit being given to every man to profit withall, 1 Cor. 12. 7. And as every man hath received the gift, even so let him minister,* 1 Pet. 4 10. A man so gifted hath power to preach from this Commission; and so preaching, making Disciples, he hath power also, and is by vertue of this Commission enabled to Baptize and dispence Ordinances: And so they have as visible an excellency and supremacy of power, as he that acteth by an Ordninance of Parliament.

* *For by this he acknowledgeth that a man may be distinctly, specially, spiritually, powerfully enabled to dispence Ordinances, and yet do no miracle.*

3. The Scriptures cited do not prove that the first dispencers were enabled, or enrighted to Baptize, because they could work miracles; neither do they all speak of miracles and gifts, and therefore not cited to purpose. * For *John* 1. 25. *John* was powerfully, distinctly, specially, spiritually enabled, as it seemeth the Exception confesseth, and yet did no miracle. *John* 10. 41. This maketh for us, but not a whit against us. *Heb.* 5. 4. speaketh of *Aarons* calling to the Priest-hood, and not of Disciples calling to dispense

Penſe Ordinances in Goſpel-times, *Mat.* 10. 5. 8. ſheweth that when Chriſt ſent out his Diſciples to work Miracles, he gave them power to work miracles, as the firſt *verſe* is clear; but this proveth not, that every Diſciple ſent forth to preach the Goſpel, muſt work miracles? Chriſt *ſent them forth TO work miracles*: and biddeth them, *as ye go, preach.* So that working of miracles ſeemed to be the principall work at that time; if not: it was a work that Chriſt enabled them to do, and therefore they were to do it. Neither is it ſaid any where, that their working of miracles gave them power to preach, but Chriſt did it; neither did thoſe miracles prove them Diſciples, for they were Diſciples before. *Mark* 16. 16, 17. *Theſe ſignes ſhall follow them that believe.* He doth not ſay them that Preach: ſo that it may rather be concluded from this Scripture, that there is no Believer except he can work miracles, which I have fully diſproved before.

The twelfth EXCEPTION.

THat theſe Churches who enjoy Chriſts mind, as they think moſt fully in the practice of Ordinances, yet have no greater gifts in their Churches then are in thoſe, called Independent, or Brownists, Prayer, Teaching, prophecying, being as fully and powerfully performed in the one, as in the other: and being ſo, whether muſt not the Church be diſtinguiſhed by ſome more viſible glorious power and gifts, as at the firſt, by which they may be diſcerned to excell all other ſocieties. Rev. 15. 8. 1 Cor. 8. 2. 1 Cor. 12.

Anſw. They have greater gifts in their Churches, then &c. for they preach the Truth more fully and clearly then any of the other: The other maintaining mans tradition of Infant-Baptiſm, preaching down part of the Goſpel in that ſence, and maintaining alſo mens conſequences for Scripture, without which they cannot maintain it. And theſe preaching up the Baptiſm of Believers only (*and not of Infants*) according to clear light of Scripture, They have in this reſpect that which doth diſtinguiſh them from all other Societies. *The Churches under Baptiſm have greater gifts then others.*

Again conſider, the proofs are not pertinent to prove that they have no greater gifts; For that in *Revel.* 15. 8. It doth not prove that there was no Church till the ſeven plagues of the ſeven Angels were fulfilled, for I have proved it all along from Chriſts time: And beſide, *Chap.* 15. 6. The Angels *that pour out the Vials* (that is, Goſpel-Miniſters, *Stars*, as they are called in this Book) *are ſaid to come out of the Temple*: But the meaning is, no man that is of the Jews, looking to their calling in, and converſion; It meaneth the time of THEIR entring into the Temple was not till then. That 1 *Cor.* 8. 1. doth not prove that God hath revealed no knowledge to man as yet; but ſheweth that he that is conceited of his knowledge, doth not know as he ought; for this was ſpoken of the *Corinthians*, even when they had the gift of Miracles: ſo that this in the Exceptions ſenſe, might as well have been pleaded againſt them, as not being a true Rev. 1. *ult.*

Miracles do not now distinguish a true Church from a false.

Church as against us. Concerning that, 1 *Cor.* 12. Those gifts did not prove them a Church; but their being Saints, proved it. 1 *Cor.* 1. 2.

It saith, *The Churches of Christ must be distinguished by some more visible and glorious power, as at the first.*

Answ. If it mean miracles, I say, however these made some distinction at first, yet not now, being wrought in that outward visible way; *For false Prophets and false Christs shall work miracles,* Mat. 24. *And Antichrist cometh with signs and lying wonders,* 2 Thes. 2. Therefore that cannot distinguish the Church of Christ from the Church of Antichrist: But if it may be taken, doing Miracles in a spiritual way, as I have shewed in the first part of this Treatise; Then I say, the true Churches of Christ are distinguished from all other societies: and these are the true miracles that eat up all the false serpents of *Jannes* and *Jambres.*

Exod. 7. 12.

The thirteenth EXCEPTION.

THat the fulnesse of time is not yet come for Ordinances; for as there were severall seasons for giving out of Truth before, so now.

Acts 1. 4. Acts 7. 17. Gal. 4. 4. Mark 1. 15. Rev. 1. 5. 8. and 16. and 18 1 Acts 1. 6, 7.

Answ. The time of Ordinances is come, 1 *Cor.* 11. 2 *Paul* praiseth the Corinthians *that they had kept the Ordinances as he delivered them unto them:* So that Ordinances were delivered to the Church long ago, and the time of Ordinances come. The Gospel or Faith was once delivered to the Saints, *Jude* 3. we read not of another delivery of it to them. Beside, he saith in his Book, entituled, *Some Beams, &c.* That to wait for an Administrator and Ordinances in an outward way, is Antichristian; so that it seems he did since believe the time of Ordinances is past, directly crosing this Exception. But that the time of Ordinances is come, I have fully proved in the first part of this Book, shewing from the time of Christs coming in the flesh, throughout all ages to the worlds end, there hath been, and shall be a succession of Believers, that have the spirit of Christ, and the word of Christ communicated to them, and shall be enabled in some measure to declare it. And the Churches being planted, and Ordinances given out then, it is called, *Heb.* 12. latter end. *A kingdom that cannot be shaken.* The time of Ordinances was then, and have been ever since, and so shall continue with the Church upon earth. And I say, there is not a time of giving out Truths, that are not yet given out, *Rev.* 22. 19. But of seeing Truths more clearly, that have been clouded by Antichrist, and so not so clearly seen. Neither do any of the Scriptures cited, prove the consequence of the Proposition, and some of them do not so much as prove the Proposition; for some of them do not shew that there were seasons of giving out truth, but only of manifesting Truth, and so it is now, and still shall be till the unity of the Faith.

The time of Ordinances is come, cleared.

The end of the Second Part.

SOME BEAMS OF LIGHT,

FOR

The further clearing up of the WAY.

Wherein crooked things are made ſtreight, and rough places made plain, by direct Scriptures: And the way of the Lords People in reſpect of their obedience to CHRIST'S Commands, is diſcovered and cleared.

By DANIEL KING.

Joh. 1. 23. *The voice of one crying in the wilderneſs, Make ſtreight the way of the Lord, as ſaid the Prophet.*

Acts 24. 14. *This I confeſſe unto thee, After the way which they call Hereſie, ſo worſhip I the God of my Fathers, believing all things which are WRITTEN in the Law and the Prophets.*

1 Cor. 11. 18, 19. *There are Diviſions among you, and I partly believe it. For there muſt be Hereſies alſo among you, that they which are approved, may be made manifeſt among you.*

Revel. 3. 8. *Thou haſt a little ſtrength, and haſt kept my word, and haſt not denyed my Name.*

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THE INTRODUCTION.

THE Third Part of this Treatise is, to vindicate the Truth, in regard of the continuance of the Ordinances commanded in the New Testament, to be practised by the Saints of God: Which is denied by some, by reason of whom many of the Saints are drawn off from yeelding that obedience to Jesus Christ as he requireth in his Word.

It is the usual manner of some men, to draw their Application, (whatsoever Text or Point they preach upon) still to the throwing down of outward Ordinances and Institutions, Tell people they must be now carried on by the Spirit, all in Spirit; and not matter any outward thing, which perisheth with the using: And so some labour to beat down Baptism with Water, and the Supper; as Mr. Saltmarsh in his Book intituled, Some Beams of that bright morning Star. And he that writeth the Doctrine of Baptism, pleading mainly against Baptism with water; yet cry down in general all outwards (as usually they do) without distinction: And so cause many people to contemn (by such general crying down of all externals) that which some of them will allow of, as Preaching, &c. Some again, cry down Preaching, Reading, Hearing, among the rest; as Mr. George Hassal, a Member of the Army, in his little Book, called, The design of God in Man. Some again saying, Prayer by word of mouth, is but an invention of man, and therefore despise both the thing, & the people that pray; and some taking liberty to all manner of loosnesse from this Tenet; yea, and many of them contemn the Scriptures, under the term, Letter. Some calling them a piece of confusion, and scoff at them as a Directory. Others saying, They can write as good Epistles as Paul. Others saying, The Scriptures are but for information what was done, not a rule to us for our duties that we must do;

E. E.
W. P.

D. P. *saying, the Epistles of the Apostles were but to particular Churches for that time, or age, but not reaching this age;*

W. L. *saying, they would not cite Scripture but to stoop to the weakness of some. Some other affirming, That the outward Court given to the Gentiles,* Rev. 11. 1. *is all outward Profession, Wisdom, Art, Knowledge, Gifts, Churches, Ordinances,*

W. S. *SCRIPTURES, Government; all these things are the outward Court, &c. I shall here go as briefly to work as I can: And I adde this to my Treatise formerly written, because there are many new Objections made, which were not then come to light. And here I must of necessity deal with many things in Mr.* Saltmarsh *his Book, because many that I hear plead, plead his Arguments, almost* verbatim; *and the Book is much admired with many people, taking the things therein as an Oracle of God, believing it, though there be no Scripture proof for many things affirmed, or many Scriptures cited impertinently: And so the doctrine of Baptisms the like.*

I professe I do not bear the least hatred to any mans person, but love to the TRUTH, and the Glory of GOD, causeth me to deal with these Books; because there is the substance of what is pleaded against Ordinances, and the use of them. And I shall not deal with every thing in them, but only such places as have greatest shew of strength in them against this thing. Let no man say, I deal with Mr. Saltmarshes *Book because he is dead, and cannot answer. I say no: for I had gathered Answers to many things before he was dead, and made account, had I had opportunity, to have had them in the Presse, before I heard of his death: And however he be dead, his Book yet speaketh, and that I deal with. And though he be dead, I make no question, but there are enough alive of his judgment in this thing to vindicate him, if I should do him wrong: But it is the Tenet written and affirmed, and not the Man, that I speak to; though I sometimes name him. And I rather choose to pitch upon the Objections made there principally, because I think he hath said all that can be said to that point; as Mr.* Tombs *was moved by the same reason to answer Mr.* Marshals *Sermon about Baptism.*

Some

Some Beams of Light for the further clearing up of the WAY.

The course I shall pitch upon in these Additionals, is,

1. *To discover what an Ordinance of GOD is, and so to prove the continuance of them.*
2. *To answer some Objections made to the contrary.*

1. *What an Ordinance of GOD is.*

The definition of an Ordinance of God, and the continuance of them proved.

AN Ordinance of God, is an Injunction, Statute, Law, or Commandment, given by God unto man, for man to observe and yeeld obedience unto: It is an appointment of God. For to ordain, is to appoint what shall be done; as 1 *Tim.* 2. 7. with 2 *Tim.* 1. 11. *Exod.* 12. 14. 43. and 13. 10. They are wayes, and works, wherein men must walk, and which they must do, *Exod.* 18. 20. *Lev.* 18. 4. The word is rendred to be Observations, *Mal.* 3. 14. Therefore Statutes and Ordinances are put together, *Exod.* 15. 25. *Josh.* 24. 25. And that it is a Law, or Command, see *Numb.* 15. 15, 16. and 19. 2. *Isa.* 24. 5. And a Testimony, *Psal.* 99. 7. That it is a Command, see plainly, 2 *Chron.* 33. 8. *For they will take heed to all that I commanded them, according to the whole LAW, and the STATUTES, and the ORDINANCES, by the hand of Moses,* 2 King. 17. 37.

Zach. 3. 7. *Ordinance is called the Lords charge.*

Now then, If Gods Commands, and Christs Commands continue, and are to be observed, then his Ordinances continue; for they are the same thing: If that which he appointed to be observed, for it is the same. (I speak not of Legal Ordinances, which were abolished by the death of Christ.) Therefore the Magistrate is called Gods Ordinance, because he appointed Magistracy, *Heb.* 9. 6. speaking of the Appointments of the Old Testament, he saith, *When these things were thus ordained, &c.*

Now then, seeing Christs Ordinances are his Commandments, and his Commandments his Ordinances: I shall prove that his Commands, or Ordinances, are to be observed by his People; and that there is no time wherein they are freed from obedience. See what Christ saith to his Disciples, *Joh.* 14. 15. *If ye love me, keep my Commandments.* And telleth them

them, if they do so, *They shall abide in his love*, Joh. 15. 10. And therefore in 2 *Joh.* 6. he calleth this Love, To walk after his Commandments, and not to desert them.

2. He saith, 1 Joh. 2. 4. *He that keepeth not his Commandments, is a liar. And he that keepeth them dwelleth in God, and God in him*, 1 Joh. 3. 24.

Search the Scriptures.

3. Christ chargeth the Disciples that he sendeth forth to preach, That they teach men to observe whatsoever he commanded them, *Mat.* 28. 20.

4. It is sinful and dangerous not to observe his Commands and Ordinances, Levit. 22. 9. *Such a one shall be the least in the Kingdom of Heaven*, Mat. 5. 19. *And he that turneth back from the holy Commandment, had better never have known it: he is like a dog returning to his vomit, &c.* 2 Per. 2. 21.

Yea, it is a commendable thing to be ready to hear and receive Commandments from God, *Acts* 10. 33. And a blessed thing to keep his Commandments, *Rev.* 22. 14.

Now then, If Christ would have his People love him at all times; If he give no allowance for men to be liars; If he will inhabit in his People, and they in him, at all times; If he will have men taught; If some mens sins shal be taken off of them, and their state better at last then at first, at all times; If there be some that shall be blessed at all times; Then the Commandments of Christ must be kept at all times: But the former is true, by all those Propositions and Scriptures: Therefore the latter.

2. Consider, If there were a time wherein men were freed from keeping the Commandments of Christ, then there would be a time wherein they need not believe, nor love the Saints, nor repent, nor children honour their parents, nor men be tyed to dwell with their wives; for all these are Commandments, 1 *John* 3. 23. *Acts* 17. 30. *Mat.* 15. 4. 1 *Cor.* 7. 10. But there is no time wherein men are freed from these things; therefore no time wherein they are freed from keeping Christs Commandments.

3. If there be a time wherein the Lord Jesus will be revealed from Heaven in flaming fire, rendring vengeance to all them that know not God, and that obey not the Gospel; Then the Commands of Christ are to be observed. But the former is true, 2 *Thess.* 1. 7, 8, 9. Therefore the latter.

4. If there be no time wherein Christ shall cease to rule and govern, and give Laws, and Commands, and to be King while this world continueth; Then there is no time of the ceasing of his Laws, or Ordinances, or Commands. But there is no such time; for the Government shall be upon his shouldier, and increase thereon for ever, *Isa.* 9. 6, 7. with many other Scriptures; Therefore his Commandments are to be kept. See the Postscript for another Argument.

But

But the Apostle *Paul*, 1 *Cor.* 11. 2. calleth Ordinances Traditions, It seemeth to be the same word; and we plead not against the Commandments of Christ, but against outward external Traditions, which the Saints should not trouble themselves to observe.

Object. 1. *The Objection that* Paul *calleth Ordinances Traditions, answered.*

1. For answer to this, consider, The Scripture speaketh of Traditions of men, (*i. e.*) such things as men give from hand to hand, and have no Scripture-proof for; things given out by the command of men, *Mat.* 15. 3. 6. 1 *Pet.* 1. 18. *Gal.* 1. 14.

2. There are Ordinances or Traditions of God, and such things *Paul* speaketh of; and these were things which they had not in the Scriptures of the Old Testament, but were revealed by Christ to them, when he conferred with them fourty dayes after his Resurrection, *Acts* 1. And these *Paul* taught, before all the Scriptures of the New Testament were written; as you may see 2 *Thess.* 2. 15. and 3. 6. And these were the mind of the Lord, but only they were given from hand to hand, till the Scriptures of the New Testament were written: And these Traditions he commended the *Corinthians* for keeping; so that these were Ordinances or Commands of God.

Object. 2. *The Commands of believing and love,* 1 John 3. 23. *explained.*

We allow the Commandments of God are to be observed; But what are they? you may see, 1 *John* 3. 23. His Commandment is to believe in Christ, and love one another; and that we do.

I answer, Doth he mean believing on his Son Jesus Christ meerly, without fruits of faith or works? Then it is a dead faith, *James* 2. *ult.* But he meaneth there, a lively faith, that worketh, *Gal.* 6. For if you mean by this Commandment a bare believing or assent, without fruits or works; Then that Command, *Rejoyce in the Lord alway*, is no Command now: *Do all to the glory of God*, is no Command now: And then you will make *Paul* in a great mistake, *Tit.* 3. 8. that willeth it to be constantly affirmed, That they which have believed in God, *be careful to maintain good works.* But if it reach to faith, with all its works; Then we acknowledge it a Commandment after Gods minde; We dare not curtail it, as some of them do, because believing taketh in obeying too, *Rom.* 11. 30, 31. And so it taketh in Preaching; We believe, therefore speak (*i. e.*) from the Spirit of God, 2 *Cor.* 4. 13. And so it taketh in Baptism with water; If thou believest with all thine heart, thou mayest, *Act.* 8.

Phil. 4. 4. 2 Cor. 10. 31.

Again, For love commanded there, Doth he mean love only in word, or in deed? Doth it not take in the whole Law of God, and every Precept under this one term? Did not the great Commandment, *Thou shalt love the Lord thy God with all thy heart, &c.* take in the particular Precepts, the 1, 2, 3, and 4. the Commandments of the first Table? And did not the second Commandment, *Love thy neighbour, &c.* take in the fifth, *Honour thy father and mother*; and the sixth, *Thou shalt not kill? &c.* For love will not dishonour them that are to be honoured; Love will not kill, nor abuse their bodies, nor rob them of their estates, nor

nor slander them, nor desire their enjoyments from them. Did Christ mean to cut off the particular Precepts, when he said these were the Commandments? And all the Law is fulfilled in one word, LOVE; did he mean in speaking the word, and talking of it; as many of these men do; or doing it? Sure it taketh in Love, with all the appurtenances; It taketh in as well relieving of a Brothers wants, as to give him fine words, and an humble carriage, and to tell him I love him; for what doth it profit else? So Faith taketh in works, or else it is not perfect; for so saith *James*, Chap. 2. 22. And so it taketh in Baptism, and the Supper, and Preaching, and Reading, and Hearing, and Prayer, &c.

Gal. 5. 14

Jam. 2. 15, 16

Object. 3. But I find another Objection by a distinction in Mr. *Saltmarsh* his Book, Page 245. "Some say outward Ordinances are Commands of "Christ, and therefore to be done, because they are commanded, and "that they are sanctified by God, and his Spirit; and we are to wait on "God in the use of means, and that spiritual things are conveyed by Or-"dinances into the souls of men.

Others say (whereof he was one, as his Book sheweth) "That out-"ward Ordinances, as in the Letter, are the Old Testament Ministrati-"on, or a legal Ministration of *Johns* Ministry, or Christs under the Law, "or in the flesh: And that such Ordinances as the Lord Jesus Christ "commanded while he lived in the Ministery of the Law, made under the "Law, a Minister of Circumcision, and not Commands of Christ, as in "meer spirit and glory, and a Minister of his fulness in that more excel-"lent condition. And the not distinguishing Christ in flesh, and so teach-"ing and commanding; and as in spirit, and so ministring in pure spirit "and glory, is the ground of all such legal Doctrines, and use of Ordi-"nances in bondage, as is this day in the Letter; either of Baptism, "Church-fellowship, &c.

Answ. 1. Let the Reader consider well, whether God in Scripture make any such distinction as this, Christ commanding as in flesh, and as in Spirit? And if the Scripture make no such distinction (as it doth not) take heed how you belive things that are of meer mans distinguishing; meer consequences, which they (and this Author amongst the rest) confesse are Traditions of men, will-worship, and justly to be condemned. And this is such a one.

Mr. Saltmarsh *his Objection, by distinguishing Christs Commands as Christ in flesh, and Christ in Spirit, Answered.*

2. Consider what he meaneth by *CHRIST in flesh* here; not CHRIST in sin sure; for he calleth flesh sin, or man sinning, Page 140.

Exception 2. *Pag.* 143. 3. But he seemeth to mean as under the Law; for so he saith. If he mean, as Christ obeyed, or served the Law, so he gave no Commands; for he gave Commands as a Law-giver, and not as a Law-observer; and as a King, not as a Subject; and as a Lord, not as a servant;

James 4. 12. for saith *James*, *We have one Law-giver that is able to save, and to destroy*

And

And that is the Lord, *Isa.* 33. 22. who is called there, a Statute maker, or Law-giver; now Christ as under the Law was a Servant, *Phil.* 2. 7, 8. and a Minister of Circumcision, and so he gave no commands; therefore this distinction is groundlesse. Rom. 15. 8.

4. If he mean by under the Law, while he was in the humane Nature, or Body; even then, and so, he was the Christ of God; as *Peter* confesseth, *Matth.* 16. 16. *Thou ART Christ*, &c. *And all judgement was then committed to him*, John 5. 22. *And all things were delivered to him of his Father*, Mat 11. 27. and then was he anointed to his Offices, and so was a King, and had power to give Laws, and Commands, and therefore they must be observed. Consider well, *Luke* 4. 18---21. *He hath anointed me to preach*, &c. *to heal the broken-hearted*, &c. And then verse 21. saith Christ, *This day is the Scripture fulfilled*, he doth not say, it shall be; I am yet under the Law, and not Christ in Spirit, I am yet in flesh; but he saith, *it IS*, and they all bear him witnesse it was so; yea even then doth he tell his Disciples, *The words that I speak unto you, they ARE Spirit and life*, John 6. He doth not say, The words that I speak unto you after I am glorified, and more in Spirit, shall be Spirit, *&c.* but they ARE now; *The words that I speak at the present, ARE Spirit, and life.* Legall things now; It seemeth so by this Objection; But the Scripture speaketh otherwise; and if his words THEN were SPIRIT and life, then it must needs follow, that the command for Baptizing with water, *John* 3. was so; for though Christ Baptized not with his own hands, but his Disciples, they did it by his Command and Commission; for the people tell *John*, He that was with thee beyond Jordan, Baptizeth; shewing that he gave rules to them to do it. And that Command for breaking bread among Disciples, *Mat.* 26. was Spirit, (*i e*) Spirituall, and not a Legall Command, but a Command of Christ in Spirit; for I never read he was out of it, nor that the holy Ghost went from him after it descended upon him at his Baptism. John 4. 1: 2. John 3. 26.

5. If he mean by Christ in Spirit, after his Resurrection, then he gave the Commission to Baptize, *Mat.* 28. which I have proved to be Baptism with water. Pag. 113. &c.

And if he mean after his Ascention, as in one place of his Book he saith, "Christ ascended out of flesh into Spirit, *page* 105. then he gave command to *Paul* about the Supper, 1 *Cor.* 11. so that that will prove a command of Christ in Spirit also, or else he did not ascend out of Flesh into Spirit, as he saith; And he gave commands concerning his Kingdom, which his Disciples should teach and practise, between his Resurrection and Ascension; and if he were Christ in Flesh, then, as *pag.* 105. affirmeth, it may as well be said, his Kingdom is fleshly; but we are to look for no other commands, but what we find recorded in the New Testament, and practised by the Disciples of Christ, to whom he revealed his will; for these commands are Spirituall, and to prove it, let that place be well considered, *Acts* 1. 3. after he by the HOLY GHOST Acts 1. 3.

had given COMMANDMENTS to the Apostles whom he had chosen. That which is done by the Holy Ghost is Spirituall, but the Commands of Christ to his Apostles, were given by the Holy Ghost before his Ascension, therefore they are Spirituall, and not legall, and of Christ in flesh.

And if all the commands that he gave in the Body, or before his Ascension be legall, then his sending them out to preach the GOSPEL was legall, for then he was in the Body; and so this must be laid down also.

Acts 22. 14, 15, and 26. 17, 18.

If any say, he sent *Paul* to preach after his Ascension, and therefore that is Evangelicall. I answer; he gave not *Paul* a new commission differing from the other, nor more Spirituall, but the same; neither did *Paul* preach another Gospel, but the same; as appeareth, *Gal.* 2. 6, 7, 8. 9. and then I hope they will grant the observation of the Supper to be a Command from Christ in Spirit, for that was given to *Paul*; and the maintaining of order, and fellowship, and ordinances too, for he gave commands concerning these things, 1 *Cor.* 11. 2. &c. and the 14 Chapter throughout, and affirmeth the things that he wrote to them, were the Commandments of the Lord, 1 *Cor.* 14. 37.

1 Cor. 11. 23.

And if this be so, that all the Commands that Christ gave in the flesh, or body, be legall, then it will follow, that the Scriptures of the New Testament will be found legall also; for the Apostles were to teach nothing to be observed, but what he had commanded them, *Mat.* 28. *ult.* and mark there, he doth not say, What I SHAL command you; but, *what I HAVE commanded you*; which was, when he was Christ in flesh; for, (saith Master *Saltmarsh*) he went into Spirit when he ascended. So that you see this distinction maketh to the destruction of the Scripture it self.

I have been the more large in answering of it, because it had almost deceived me one time, till God moved me to consider seriously of the weight and truth of it, and then I found it too light.

—Mr. *Saltmarsh* saith, about pag. 58. "The ministration of Christ in "flesh was in gifts and ordinances, *&c.* for (saith he) the flesh of "Christ, in which he taught, and wrought miracles, was Circumcised, "and Baptized.

I answer; If he will allow us to walk as Christ did, in ordinances whilst we live in the body, the contention is ended. Did Christ lay them down before he dyed? 2. Christ was circumcised, and Baptized, to fulfill all righteousnesse both of the Law, and Gospel, and to yeeld to obey God in all things: so must we use ordinances in obedience to Christ. 3. Hence we may conclude, that if gifts, and ordinances, and miracles cease, because it was a lower administration of Christ in flesh; surely then teaching, or preaching in the flesh must cease also; for when he did the one, he did the other. And if they do but stick to these principles, and be against all preaching in the flesh, and prayer

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in the flesh, and conference in the flesh, (*i. e.*) in the body, for so he meaneth here, I conceive, by the expression; then they would not confound themselves in one Tenet so often, crying out against ordinances, and yet practising some as outward as others.

These obstructions being taken out of the way, I now proceed to prove the ordinances that some so much plead against, to be commands of Christ.

1. That Baptism with water is a command of Christ, appeareth, *Mat.* 28. 18. *All power is given to me in heaven, and earth; go ye therefore teach all Nations, Baptizing them,* &c. That this is with water I have proved, and to this adde that of the Apostle *Peter, Acts* 2. 38. *Repent, and be Baptized every one of you.* Here you see, it was *Peters* direction, and injunction incase they would embrace the Gospel, to repent, and be Baptized. That this was Baptism with water, appeareth, 1. By Master *Saltmarsh* his own confession, in his first Exception against the Anabaptists, in *The Smoak in the Temple.* 2. Because it is joyned with repentance, with which it went; as *Mat.* 3 which Doctrine *John* preached to those he Baptized. 3. Because it is said to be a Baptism into the Name of the Lord Jesus, which is the Baptism with water, as appears, *Acts* 8. 16. *They were Baptized in the Name of the Lord Jesus*; That was water Baptism, for as yet the holy Ghost was not fallen upon them. And so *Acts* 10. 48. and 19. 5. so that there is another command for Baptizing with water. And let not any man think this was *Peters* ignorance, for *Peter* did it by an infallible Spirit, even while he spake in the gift of the holy Ghost, spoken of in that Chapter; therefore he spake it as the mind of Christ, and as being the thing meant in the Commission, *Mat.* 28. for if he understood not his Commission, the Spirit had not taught them all things, and Christ promised it should; *Therefore, let God be true, and every man a lyar.*

Baptism with water proved a command of Christ. page 113. &c.

John 14. 26.

Rom. 3. 4.

But some may say, This is not Christs command. I answer, Apostles commands were Christs commands; therefore saith the same man that giveth these commands, 2 *Pet.* 3. 2. *Be mindfull of the commandment of us, the Apostles of our Lord and Saviour*; So that here is Apostolicall command even of Christ in Spirit, and in that pure anointing; for Baptism with water.

If any object, *Peter* commanded them to be Baptized, but that doth not reach us now. I answer, Let them prove by Scripture that it was commanded upon any speciall reason that concerned them only, if they can, and then I shall further consider of it. I may as well say, But NOW he commandeth all men every where to repent, *Acts* 17. † That was then, but not now in after Ages, and so lay a ground for direct Atheism.

† *And that which they confesse a command of Christ* 1 John 3. 23 *to believe on Christ, and love one another, concerneth them, only, & not us now.*

But I will shew some grounds of Baptisms continuance.

1. Because *Mat.* 28. 18, &c. is a standing Commission for preaching, and Baptizing to the end of the world, for so saith Christ, *Teaching them to observe whatsoever I have commanded you; and lo, I am with you alwayes,*

even to the end of the world. Now this cannot be, I am with you only, for they lived not till the end of the world: But with you, and those that succeed you, teaching and Baptizing as you do, till the end of the world.

But Master *Saltmarsh* objecteth against this, *page* 134. and saith, "To "the end of the world, is, if more clearly translated, to the finishing of "the age, or that age of Ministration. And *page* 110. he saith, Those "Gospel Institutions, and Ministrations were only for that age, as the "Tabernacle for its age, and Sacrifices for their age, and the Flesh of "Christ for its age.

The objection that Mat. 28. *was only for that age, answered.*

1. Mark here, he calleth them GOSPEL Institutions, and administrations, whereas before he said, they were of the Law; so that he both denyeth and confesseth the same thing. Therefore Reader, bring things to triall, look before thou leap.

2. Here is affirmations, but no Scripture to second this assertion, or to discover any such thing; the Reader must take his bare word.

3. The Tabarnacle and Sacrifices, and Flesh of Christ, were put to an end by Christ himself; let us see a Scripture proof where Christ hath put an end to preaching, and Baptizing, and other Gospel ordinances; all things instituted formerly stood, till he that instituted them did abolish them; and so must these Gospel institutions, and administrations now do.

4. All the *English* Translations that I have seen (which are diverse) read it to the end of the world; and I am informed by some that understand the Greek (that since are of that judgement) it is plain World, and not Age; and some other Greek Schollars say, the Greek is word for word; Lo, I am with you all dayes to the completion of time, which is all one with the English.

5. Suppose the reading be so, it is nothing materiall whether we read it World, or Age, the word is all one in divers Scriptures, as *Heb.* 11. 3. The worlds were framed by the Word of God, or Ages, as Master *Perkins* writeth. So *Heb.* 1. 2. by whom he made the worlds, or ages, or times; for the Scripture hath no such expression of Tabernacle age, and Sacrifice age, therefore it was but their time that they stood. Now from Christs coming in the flesh, till the end of the world, is called the last time, or dayes, or age, *Heb.* 1. 2. *In these* LAST DAYES *God hath spoken to us by his Son,* 1 John 2. 18. *Little children, it is the last time, and as ye have heard that Antichrist should come, even now are there many Antichrists in the world, whereby we know it is the last* TIME. So that there is no more ages, or times, for the Apostles lived in the last; therefore it may be age, or world; for read whether you will, it is till the last day. And if age do not signifie world, as the age doth, as I have shewed, then it alwayes meaneth a mans life, a Generation; as *Eph.* 2. 7. and 3. 5. 21. *Col.* 1. 26. so that if it be not world, as it is translated in the *English*, but age; then it is Generation; and if so, then it should have been ages, because

cause all the Apostles did not die at one time, and so must needs be several Ages.

Again, if Baptism lasted but in the time of those gifts, as he would have it; then preaching lasted no longer: for there is the Commission for preaching the Gospel: And then how it can be preached to every creature under Heaven, according to *Mark* 16. (which is the same Commission) I cannot see, unless every creature lived in that Age.

Again consider, the Apostles did not fulfill their Commission, if that were the meaning, *Go teach all Nations*: But there were divers Nations that then were not known, as the Nations in *America*; a part of the world that the Scripture mentioneth not; Therefore the Commission reacheth others in after times as well as those men.

Again consider, Christ injoyned his Apostles or Disciples, to teach those that they had taught, to observe all things that he had commanded them; That was to preach, and Baptize, *&c.* He had not commanded them gifts and miracles, but promised they should injoy those gifts, and have power to do those miracles; so that we must distinguish betwixt a Command and a Promise, so that the Commands were to continue to after Generations or Ages.

There is difference between a command & a gift, and miracles is only a gift.

But some object, Christ did give a command to work Miracles, *Mat.* 10. 8. heal the sick, *&c.* I answer, It was their gift at that time, therefore it is said, *He gave them power over unclean spirits*, &c. And the Text telleth us plainly, *Mat.* 10. 1. *Mark* 3. 15. *Luke* 9. 1. He gave POWER, and then commanded them to heal, *&c.* (*w*) but where he restraineth that power, it cannot be done; but that hindereth not, but the Saints may do that which God hath given them power to do, and which lyeth in the Commission, to preach and Baptize; Nay, it sheweth they ought.

(*w*) *And it was but a command to use that power that he had given them.*

But why then do they not go preach to all Nations, according to the Commission? I Answer, because they have not power (*i. e.*) the gift of Tongues; for Christ bids them tarry at *Jerusalem* till they were indued with power from on high, *Luke* 24. which was speaking with Tongues, as appeareth *Acts* 2. But in the mean time they sociated together, prayed to the Lord, instructed one another, made choice of an Apostle, as *Acts* 1. So may we meet together, seek the Lord, instruct one another, choose Church-Officers, carry on Ordinances in our own Country, though we have not the gift of Tongues to go to other Nations. Nay, Christ commanding his Disciples to tarry at *Jerusalem*, and not go out to preach till they had those gifts, is a sufficient rule to us, not to go to men of strange Languages, since this power was restrained; and is not communicated to us.

Again consider, He promiseth his presence with them upon their performance of this, in their preaching and Baptizing, &c. But he hath been with others in preaching the Gospel since the Age of gifts: If not, where is the promise that any man preaching may expect Christs presence? If not, why do they preach till they have such a promise?

The Objection that Mat. 28. *is, Baptize them into the Mystery of God, Answered.*

Page 134. he saith, *Matth.* 28, is. "Baptize them into the Name, or "Mystery of God, because the word Baptize, is a figure that Christ useth "to expresse the depth of Spirituall mysteries; as in that, *Can ye be Bap-* "*tized with the Baptism that I am Baptized with? And he shall Baptize* "*you with the holy Ghost.*

I answer, To Baptize in this sense, into the Mystery of God, was never in the Apostles power: for that is all one as to Baptize with the holy Ghost, which I have proved, was only in Christs power, and never given to any other: But this Baptism they were to act, and were under a Command to do it.

1 Cor. 3. 6. *Page* 139.

2. The Scriptures for proof, make but an empty sound, for they run in expresse contrariety to the Commission; *Can ye be Baptized*, &c. There they are passive, in the Commission they are active: and so ye shall be Baptized with the holy Ghost; he saith not, Baptize your selves, or others with the holy Ghost. So that here is no congruity of speech at all, to prove his conclusion.

"He saith, the Commission is, *Go ye into all the world, I disciple* "*the Nations, and Baptize them.* Shewing that Christ did the work, for "no Apostle could make Disciples, nor Baptize them with the Spirit, *&c.*

Answer.

1. I strange that all Translators, should be so blinded, that what Christ appropriateth as his peculiar in plain terms, they should lay it upon men as their duty.

The Object. that Mat. 28. *is, I disciple the Nations, answered.*

2. If that should be the meaning, then the Apostles should not have preached at all; but go, and stand for Cyphers. I disciple them, or teach them, hold you your tongues; for there is no Command, but GO, by this Exposition; but it is presently disproved, that it is a false reading, to read it so; for saith he, *Teaching them to observe whatsoever I have commanded you*: And if this be applyed to Christ also, then there was just nothing for them to do; for there was nothing to teach, nor nothing to act, but only to go into all the world, a strange Commission: And if the second teaching was their act, then the first; and then the Baptizing also. But *Mark* maketh it plain, that it was their act; *Go preach the Gospel to every creature.* And they understood it so when the Holy Ghost was come upon them, for they fell a preaching by word of mouth presently, *Acts* 2. and elsewhere: Therefore this Interpretation is contrary both to clear Scripture, and Apostolicall example.

Object.

In the Doctrine of Baptisms, Page 14. is this saying, "In *Matth.* 28. "Christ leadeth his Disciples from *Johns* Baptism to his own; as if he "should say, *John* indeed Baptized with water, and ye have hitherto "used his Baptism; but I shall now shortly Baptize you with my own "Baptism the Spirit; and from that time I would have you, go teach all "Nations, (here Master *Saltmarsh*, and he differeth, I would have you go teach, And I teach, are two things) "and by the ministration of the Spirit,

« Spirit, not Baptize them, or dip them into cold water (as *John* did in « his own Baptism, and you in his) but Baptize them, or dip them into « the Name of God the Father, Son, and Holy Spirit; and note that he « saith not here in the Name, but into the Name, *&c.* And by the Name « of God is meant the Power or Vertue of God, or God himself; as *Mark* « 16. saith Christ, *In my Name they shal cast out Devils*; that is, in my Power « and Vertue. So that the sense lyeth thus, Teach the Nations, and Bap- « tize them into the Name, *&c.* That is, by your Ministry which shall « be of the Spirit, and not of the letter; you shall Baptize them, or dip « them, or interest them, into the Name of God, who is Father, Son, and « Spirit; as he hath discovered himself in his last and most glorious « discovery of himself in the Gospel; you shall I say, dip them into the « Name, or sprinkle his Name upon them, that they may be Holy, Just, « True, Merciful, Righteous, Good, *&c.* That is, your Ministration « after you have received the Spirit, shall have such efficacy, and trans- « form them into his very nature.

Answ.

1. He would prove this Name of God to be God himself, because it is said, INTO the Name of Father, *&c.* I answer, Sometimes it is, but not alway.

The Objection, Doct. of Bap. p. 18. That 'I baptize them into the Name, &c. is into God, or the nature of God, Answered.

2. Into the Name of God was used at water Baptism, 1 *Cor.* 1. 13. which Baptism there, he confesseth to be water, *Page* 15. And he himself telleth us, Page 18. of his Book, for he saith concerning those, *Acts* 8 only they were Baptized INTO the Name of the Lord Jesus; that is, saith he, They had only been Baptized with *Johns* Baptism, who onely Baptized with water, saying, That they should beleeve on Christ, who was to come after. So that here, Name of Christ, is not Christ, but used at water Baptism, by his own confession; And in 1 *Cor.* 1. *Paul* labour- eth to convince them of the evil of their Factions, *I am of Paul*, &c. by divers interogations; 1. *Is Christ divided?* The meaning is, No; for these are strong negations. But he meanth there is a Christ, and this Christ is one, for else he should name a thing that was not. 2. *Was Paul crucified for you?* It meaneth no such matter; but he affirmeth in this, there was one crucified for them, which was Christ named before, and confirmed to be so, *verse* 23. 3. *Were you Baptized INTO the Name of Paul?* so the *Geneva*, and *Erasmus* read it; The meaning is, you were Baptized, and it is as undeniably affirmed as the other, and that into some ones name, which was not *Pauls*, but Christ; and that is all one, as Father, Son, and Holy Ghost; for all is carried on in the Name of Christ, as I have proved. * And this Scripture explaineth that of *Matth.* 28. to be meant of water Baptism, running in the same terms: But he hath not brought any Scripture to second his Interpretation of it, to be God himself, to prove where any of the Apostles did Baptize into God. Now whether men will believe Scripture Interpretation, or mans Interpretation, I leave it to the Reader. And he, and Master *Saltmarsh*, both confesse in the *Corinthians* to be water Baptism.

** In answer to the first Exception.*

3. By

3. By the Name of God in the New Testament is meant very frequently the Gospel, and the profession thereof; profession of Faith in God and Christ, and obedience to God and Christ; This is proved at large in my Answer to the sixth Exception to Mr. *Saltmarsh*, whither I refer the Reader; so that notwithstanding all this, it standeth good, that, *Mat.* 28. is meant of Baptism by water, so that into his Name, is into the profession of faith in him, and obedience to him.

4 He saith, *Paul* Baptized but few with water; but many of those that believed, yea all those mentioned at *Corinth*, were Baptized by some other Disciples, *Acts* 18. 8. so that the thing was done. Besides, that *Paul* Baptized none in the Countries, Kingdoms, Villages, People, as he affirmeth, he cannot prove; all that was done was not written, but so much as is necessary for faith and obedience.

John 20. 30.

But he saith, *page* 15. *Paul* Baptized them into the Name of God; he meaneth in his own sense sure, for if he mean into the profession of the Name of God, I say so too; if he mean into God, or the vertue of God; I say, that was never in *Pauls* Commission, nor any Mans: But he giveth no Scripture proof for it at all, therefore I cannot believe it; I am not to think of man above what is written, 1 *Cor.* 4. 8. And he saith, *Paul* planted many Churches who never were washed at all with water Baptism, but proveth it not; for what if water Baptism be not alwayes named? *Paul* taught them, obedience and water Baptism is commanded. But you see, these men that condemn others for using consequences, their strongest argument against ordinances, are but meer consequences.

1. *Marke* maketh it clear, it is to continue as long as preaching, and as long as believing; the one is of as large an extent as the other, *Mark* 16. 15, 16. now by the same reason they deny Baptism, they may deny preaching of the Gospel; and so we shall have neither faith, nor Christ, nor life, nor holiness, down-right Atheism presently.

2. That the Saints should break Bread, or partake of the Supper, is an ordinance, or command of the Lord; and to continue, 1 *Cor.* 11. *I received of the Lord* (saith *Paul*) *that which I delivered unto you*, to wit, *that the Lord Jesus in the night he was betrayed, took bread*, &c. I delivered it unto you, saith *Paul*; and lest any should think he did it of his own brain, he telleth them, he received it of the Lord. So that you see, it is the mind of Christ this ordinance should be practised by his Churches. Now *Paul* received it of the Lord, not while Christ was in the flesh upon earth (for he was ascended before *Paul* was converted) but by revelation from Heaven, as he received the Gospel, this being part of it. Now if Christ would have outward ordinances to cease, and not to be used by his people; it is a wonder he would reveal such a carnall, externall thing, such a shadow, a piece of flesh to *Paul* after his Ascension, and that such things were nailed to his Crosse (as they say)

2 It is Christs command to use the Supper, or break Bread.

Gal. 1. 1. Eph. 3. 3.

and

and that *Paul* should so beat it upon them again in respect of the right use, when they abused it; and not rather tell them of the abolition of it. Which things considered, sheweth it is an ordinance of Christ to continue. But if you look to the 26 Verse, it cleareth up the continuance of it; *As often as ye eat this Bread, and drink this Cup, ye do shew forth* (or shew ye forth) *the Lords death till he come.* Where you see, he would have them observe it, till the comming of Christ, or the Lord.

But that meaneth, till he come in Spirit, in a greater measure of manifestation, and then they were to lay by that remembrance.

Object.

I ask, How they will prove this Interpretation? doth the Scripture say so, till he come in Spirit? I can prove that he was so come to the *Corinthians*; for 1. They were believers, sanctified in Christ Jesus, a Church of God; and they could not be sanctified in Christ Jesus, and he not be come in Spirit to them, 1 *Cor.* 1, 2. yea, he was come in the manifestation of Spirit, Verse 6. The testimony of Christ was confirmed in them; either this meaneth the witnesse of Christ, for testimony and witnesse is the same; or as testimony of Jesus is, *Revel.* 19. 10. the Spirit of Prophecie: Now take it which way you will, here was a revelation of Christ, or the mind of God manifested, and confirmed in them. And that he was come in the gifts of the holy Ghost, is evident, Verse 5. 7. so that it could not be either of these comings: Therefore it must mean his coming at the last day, to Judgement, as 1 *Cor.* 15. 23. 1 *Thes.* 4. 15 and such a coming they waited for, after he was come in Spirit, as appeareth, Chap. 1. 7.

Answer. The objection, that the comming of the Lord, 1 Cor. 11. 26. *is meant in Spirit, answered.*

Object. Christ left this ordinance as a remembrance of him in his absence; as a man might leave his Wife a Picture, and say, look on it, and remember me till I come again; but if she should use it in remembrance of him when once he is come, he would think she was not wise in it. So it is in this case, when Christ is come, then we are not to use this remembrance any more, neither need we.

Answ. It is true, after his last coming to Judgement, but where is this Simily grounded upon Scripture, that this Ordinance is compared to a Picture, &c? But mark, Christ saith, *Do this in remembrance of me*; not of me in Spirit, and therefore when I come in Spirit lay it by, for so he was come: But remember me as dying, as crucifying, and shedding my bloud; till I come, till that body come again that was dead, and buried, and rose, and ascended into heaven, till I so come as I went away, *Acts* 1. for we are not to remember there, a Christ within in Spirit, but a Christ once manifested, dying and reconciling us to God, by his death.

How we are to remember Christ in the Supper.

Again consider, the Scripture doth not say, Till he come to you *Corinthians* that believe, it may mean till he come to others that are in unbelief, if it should mean Spirituall coming; and therefore saith he, Shew ye forth the Lords death, not to your selves only, but to

others that look on, that they may see Christ crucified in this ordinance, as well as hear of it in your preachings.

Phil. 2. 9, 10, 11. with Rom. 14. 10, 11, 12.

Again, Till HE come; Who? why the Lord, intimating that he will come as Lord, when every knee shall bow to him, and every tongue shall confesse to God, which is at the last day.

Again, Shew ye forth the Lords death TILL he come. He doth not say, and no longer; if it should be taken in their sense, it may mean till he come, and afterward too; for so the phrase importeth oftentimes in Scripture, 1 *Tim.* 4. 13. *Till I come, give attendance to reading, to exhortation, to doctrine*; doth *Paul* mean, when he was come he should read no more, nor exhort, nor preach doctrine? it cannot be; but when he was come he would instruct him more fully, that he might do it better, *Psal.* 123. 2. Our eyes wait upon God, till he have mercy upon us; and no longer; are the Saints ever freed from waiting upon him: But the meaning is, we will not give over waiting. So *Isa.* 22. 24. This iniquity shal not be purged from ye till ye die, nor then neither, *Isa.* 62. 7. ye that are the Lords remembrancers give him no rest, till he establish, and till he make Jerusalem a praise in the earth. And must not the people of God pray then? yea, at all times, continually; so saith the Scripture. And *Hosea* 10. 12. *Seek the Lord till he reign righteousnesse upon you*; and after too, for we are to seek the Lord continually, *Psal.* 105. 4. So *Matth.* 12. 20. and 13. 33. and 21. 44. In all these places the meaning is, till the time spoken of, and after too; but only it is a phrase that presseth the duty: so it may be here.

1 Thess. 5. 17. Luke 18. 1, &c.

Preaching is to continue.

3. For preaching, that is a command, and to continue also; for, *faith cometh by hearing, and hearing by the Word preached*, Rom. 10. 14. 17. and *Paul* giveth order for preaching to continue, 2 *Tim.* 21. 2. and 4. 2. *Preach the Word, be instant in season, and out of season*; and giveth order that *Timothy* should commit the things he had heard of him to faithfull men, that might be able to teach others also.

Object. But preaching was before Christ, therefore that is to continue.

I answer: 1. That followeth not, for divers things that were before Christ are not to continue; Circumcision was before Christ, yet it is not to continue; and if this reason hold good, some of them say, Baptism was before Christ, for it is of the Law, say they; now that which is of the Law, was before Christ: therefore by their own argument that must continue also.

2. I say, preaching the Gospel to all Nations, to every creature under Heaven, was not before Christ, nor after Christs revealing in the flesh for a time; and if they preach the Gospel from example, or command before Christ, then they must get them to the Family of *Abraham*, to that people, and not meddle here among the Gentiles.

Hearing commanded. Mark 13. 9.

3. Hearing is commanded, and to continue, saith Christ, *He that hath ears to hear, let him hear*, oftentimes; and, *He that hath an ear, let him hear what the Spirit saith to the Churches*, seven times in *Rev.* 2. and 3.

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now then, while ears continue upon mens heads, men must continue hearing what the Spirit saith, &c.

4. Reading is commanded, and to continue, 1 *Tim.* 4. 13 *Give attendance to reading*, &c, Rev. 1. 3. *Blessed is he that* READETH, *and they that hear the word of this Prophecie, and keep*, &c. *Reading commanded.*

5. Prayer is commanded, and to continue also, 1 *Thes.* 5. 17. *Pray without ceasing*, Jam. 5. 14, 15, 16. Luke 18. 1. &c. *Prayer.*

But some say, To use prayer in society by word, is but an invention of man. I answer; The Scripture commandeth prayer by word, when the Church meeteth, 1 *Tim.* 2. 1. I exhort that first of all prayers and supplications, &c. That this is in publick assemblies appeareth, because he giveth him order in the Epistle concerning their publick meetings, and Officers, and Doctrine to be taught in the former Chapter; and sheweth, Chap. 1. 3. the cause why he left him at Ephesus was, to charge some that they teach no other Doctrine; and therefore he speaks of their meetings. And did not *Paul* pray by word in an assembly? *Acts* 20. 36. *He kneeled down and prayed* WITH *them all, and they all wept sore*, &c. It seemeth he spake words that they understood. And Christ prayed by word, *John* 17. 1, &c. and at his Passion, saying the same words: but *Davids* prayers which * he calleth forms, and that prayer Christ taught his Disciples, and Christ repeating the same words. Master *Saltmarsh*, page 224. calleth weakness, and infancy, for he compareth praying by a form, to this: well may Christians prayers be said to be weak, and nothing, when Christs strong crying and tears are said to be weakness, and infancy, &c. *That the Saints are to pray by words, cleared.* Mat. 26. 44. * *To wit, the Objecter.*

He saith. "speaking not by a form, in a conceived extempory way, "is taken by Christians to be prayer in Spirit, when it is but the breathing of reason, and the strength of wit, and memory, and affection "&c. so that saith he, prayer is nothing but the revelation of the mind "or will of God, as to such and such particulars, either Spirituall, or "Temporall, and is an immediate, proper, and spirituall act of the "Spirit of God in the Saints; and all such speaking as are not from the "manifestation of the Spirit of God in us, are but such prayers and petitions as naturall reason, and memory, and affection may form and "dictate; and this is nothing different from forms, though some can pray "three or four hours upon this account, &c. *Saltmarsh* words.

1. I confesse, he that prayeth not from the Spirit of God in him, it is but reason, &c. but there may be the Spirit, and yet the manifestation of the Spirit may be wanting. *David* wanted the manifestation of the Spirit, when he cryed, *I am cast out of thy sight*, Psal. 31. 22. yet God heard his voice in mercy, and loving kindness, and he had the Spirit at that time. Therefore take heed of such distinctions as the Scripture will not bear out. *No prayer but extemporary in Spirit, answered.*

2. I would ask, Whether he that hath the Spirit of God within him, may not perform his duty, to pray when the Church meeteth, accor-

ding to command? and pray in time of trouble? *Psal.* 50. 15. and expect the moving of the Spirit, and manifestation thereof in performance of his duty? Christ seemeth to presse it from this consideration, *Watch and pray, lest ye enter into temptation*: and *Luke* 18. 1. He spake a Parable to the end men should alway pray (*i. e.*) his People, his Elect, as the Chapter sheweth; and yet they are not alway in the manifestation of God, and of Spirit, *Psal.* 88. 7, 8, 9. *Job* 23. 1, 2.

Mat. 26. 41.

3. I would ask, how the people of God know they shall be in the manifestation of Spirit when they meet together? and yet then first of all prayers and supplications, *&c.* are to be made, 1 *Tim.* 2. 1.

4. That in *Rom.* 8. *We know not what to ask as we ought, but the Spirit it self helpeth our infirmities*, &c. sheweth, that we should do our duty, and wait upon the Spirit of God for assistance, and help of our infirmities, and not stay till we be in such clear manifestation of the Spirit.

But rather seek the manifestations thereof.

5. As a man may pray three or four hours upon the account of reason, memory, affection, *&c.* so a man may preach as long upon the same account, and not be Spiritual preaching, nor according to truth, by the same reason; and yet all their preaching extempore, they say, is by the Spirit. But it is good for people to search the Scripture, like the Noble *Bereans*, to see if these things be so, and to try the Spirits, whether they be of God; and may not such preachings by wit, and reason, and knowledge, and memory, that are not by the pure Spirit, be as bad a study, and helps otherwise? And upon that account many of them preach, because they say, they are not infallible; then it is not upon the account of the Spirit; for that is infallible so far as it worketh.

Luke 11. 13. John 16. 24. Col. 1. 9, 10, 11. *and many other places.* Acts 17. 11. 1 John 4. 1.

Object. But some say, All is to be carried on, and done in Spirit, and outward ordinances are nothing; They are but shadows, and when the substance is come, what should we do with the shadow?

That outward ordinances are shadows, answered.

I say, All is to be carried on in Spirit, (*i. e.*) according to the rule of the Spirit, and Scripture, which was given by Divine inspiration, and things done without the Spirit of God are nothing; these indeed are but shadows. But consider well, the Scripture never calleth any ordinance a shadow, carnall, or flesh, till they be ended, and abolished; that God hath left them a Carcase without a Spirit. So the ordinances of the Law are called shadows being abolished, *Heb.* 8. 5. and 10. 1. And *Cant.* 2. 17. with reference to Gospel times; all which speak of the shadows of the Law, and nothing of any Gospel ordinance, as the places are clear. So *Paul* calleth his Circumcision, and birth of Israel, and of the Tribe of *Benjamin*, and zeal, and blameless legall walking, *Philip.* 3. flesh: But it was when these were made nothing, by Christs coming in the flesh; they are not so called in the Old Testament, whilst they remained institutions in force. And so the ordinances of the first Tabernacle are called, Carnall, *Heb.* 9. but never till they were abolished; and

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let any man shew me by Scripture where these Ordinances that I plead for, are abolished, and then I will yeeld to them.

And if outward Ordinances are ceased upon this ground, because all is to be carried on in *Spirit*; then why not all, as well as one or two? and indeed some cry them all down; and the Writings of most that write, cry them generally down, by the name of Externalls, Carnall, Shadows, Outwards, Flesh, perishing things, *&c.* Then you must preach in the Spirit only; for your words are Outwards, Externalls, Carnall things, Shadows, Flesh, things that perish with the use. And prayer in Spirit only; but that is false, for Christ saith, when you pray, *SAY, Our Father*: And that men may pray by word, consider two things further; 1. Else the *Romans* could not have joyntly prayed for *Paul*, *Rom.* 15. 30. 2. Else the understanding could not say *Amen* to it, 1 *Cor.* 14. 15, 16. Then all conference by word must cease, and be in the whisperings of the Spirit only, and all exhorting one another; but that is not so, *Heb.* 3. 13. Then our assembling together in outward society must cease also, it is communion in Spirit, we need never see one anothers faces; but that is false, *Heb.* 10. 25. *Not forsaking the assembling of our selves together as the manner of some is, but EXHORT one another dayly*; Then works of Mercy, distribution to the necessities of the Saints must be in Spirit, pity them in Spirit, mourn over them in Spirit: Nay let the Spirit supply their wants: To give them Money, or victualls, or rayment, are but carnall, outward things that perish with the using; Distribution must be carried on only in Spirit. Then the written Scripture must cease; for writing is an outward Ordinance, Paper and Ink are but carnall things, shadows, flesh: It must be written in the heart by the Spirit; what should we do with Writings seen to the eye? *&c.* And so some of them plead; some say the Scripture is nothing to them; others say they would not make use of the Letter, but only to stoop to the weak: And so some of them say all these things are ceased.

The consequence that will follow upon carrying on all in Spirit, in some mens sense.

Nay consider, whether this Opinion, doth not clearly take off Marriage with a Woman, it being an outward externall thing: The Marriage with Christ is the substance of it, and life of it. And the Scripture speaketh more to take off from that, and deny that; then either Baptism, or the Supper, or preaching, *&c.* *Ephes.* 5. 25---30. when the Apostle hath treated of Marriage love, and duties between Husband and Wife; he saith, *This is a great mystery, but I speak concerning Christ and the Church.*

And see also if it take off from eating and drinking.

What is ordinary food, but outward carnall, &c. *Doth not Christ say,* John 6. 50. This is the bread that came down from heaven, *speaking of himself,* &c. *Mark how he seemeth to take his Disciples off from outward meat,* John 4. 32, 33, 34. *When his Disciples pray him eat, he telleth them,* It was his meat and drink to do the will of his Father. *Intimating that those that are spirituall, as Christ is, they must eat spirituall meat, and not feed upon such outward carnall meat as the Disciples bought in the City.*

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As if he should say, This outward Marriage is nothing: Neither is a man bound to his wife, when once he is married to Christ. Then he hath the substance, and what shall he do with the shadow? I believe if any Scriptures had treated of water Baptism, and then had added, *This is a great mystery*: But I speak of the Baptism of the Spirit, we should then hear of it to purpose. And yet this doth not take off the use of outward Marriage, nor Marriage duties, 1 *Cor.* 7. 10, 11. *Heb.* 13. 4. And yet some plead thus, There is one Baptism, and that is the Baptism of the Spirit, *Ephes.* 4. Therefore say they, there is none by water to be used. May not I with as much reason plead, There is one Covenant between God and the Soul, and therefore a Marriage Covenant between Man and Woman, is not to be used? But I shall speak to that of the Ephesians more hereafter.

Nay, see if it do not clearly take off obedience to Magistrates, and throw down Magistracy; for Magistracy is an outward Ordinance; Obey Magistrates (*i. e.*) in Civil things, *Rom.* 13. for this cause pay we tribute: Why, this is but outward, Christ is our King, and we ought to obey him in Spirit only. And so Master *Saltmarsh* pleadeth, Page 135. "The Magistrate is an Image of the power, and Judgement commit-"ted to Christ. Then by this Reason, when Christ sheweth his power, why should not the Magistrates cease, as well as any other Ordinance, which he saith, are Figures and Images of Spiritual things? And yet the Scripture holdeth forth directly obedience to Magistrates; To the King as supream, or those that be appointed by him, *&c.* 1 *Pet.* 2. 13, 14.

Some grosse things maintained by the Objectors.

Nay, Mr. *Saltmarsh* maketh Christ himself a Figure, Page 13. he saith, "God manifest in Christ was a FIGURE of the mystery of "godliness in us, or God becoming an *Emmanuel*, or God with us; Well may all other things be made Shadows and Figures, when Christ the substance and body, is made a Figure. That he is the substance, and no figure appeareth, *Col* 2. 17. The Scripture calleth the first *Adam* a Figure, *Rom.* 5. 14 But I never read that the second *Adam* was a Figure before: The Scripture owneth no such thing. But this is as true as his affirmation, that *Adam* was not the first man in whom all stood and fell, p. 201. And that the body of sin in the Saints, is the first Creation, Page 36 Let a man mark these, they are directly and flatly against Scripture: The first is directly against, *Rom.* 5. 12. *&c.* And the second directly against *Gen.* 1. *ult.* God saw every thing that he had made, and lo it was very good; was the body of sin in the Saints ever said to be VERY GOOD? or did God ever create sin? I am sorry such eminent men should slip into such notorious grosse things: Neither should I have noted these things, but because people take whatsoever he saith for an Oracle, as it were. And so, that Christ was a figure, is of the same stamp: I find the Ordinances of the Law called figures, and that of Christ, *Heb.* 9 9. I find the Ark and Baptism called figures

figures, 1 *Pet.* 3. 21. I finde the holy places made with hands, are said to be figures of the true: But I find not the true holy place, *In which it pleas, Isai 7. pleased the Father all fulnesse should dwell*, called a figure. They that will believe the Revelations of men, without warrant from Scripture, may: But I believe it not. The Scripture calleth not Christ any where a figure: figure: It is a dishonour to him to be pulled so low as a figure, who is the body and substance of all figures.

Let no man 14, 15, 16. to prove Christ a figure or sign; for 1. This was in the dispensation of the Law, when figures and signes were in use. 2. It was but Prophetically, before his manifestation in the flesh, but he was never really a sign. 3. He that considereth the place, may see it is a Virgins bringing forth a child, that is the sign, and not the childe 4 It was a sign thus only, That if God could make a Virgin conceive with childe, and yet be a Virgin, he could deliver Israel out of any trouble. But I require a proof of his being a sign since his manifestation in the flesh.

And if all outward Ordinances are ceased, then there is no outward withdrawing from any man now, I may have communion with any; but that is false, 2 *Thess.* 3. 6. Then there is no outward businesse to be done, for that is an Ordinance or Command, 2 *Thes.* 3. 12. Then the woman is to yeeld no outward obedience to the Husband, for that is a Command, 1 *Cor.* 14 34. Then there is no preaching to the people that they might be saved, *Acts* 10. 42. Then there is no outward order to be kept in the Church at all: for *Paul* writeth about outward order, and Ordinances in the Church, and saith he, 1 *Cor.* 14. 37. *The things that I write unto you, are the Commandments of the Lord*, among which, breaking of bread was one, for that he wrote to them, Chap 11. Nay what shall I say, Every sentence that speaketh in absolute terms, Do, or, do not such a thing, is a Command: you may see it by the ten Commandments, *Thou shalt not*, &c. And this is an Ordinance you see. So that by this Tenet, all outward duties required of men in respect of their bodies, is carnall, flesh, and shadows, and not to be acted by the Saints. And yet the Scripture saith, *Glorifie God in your* BODIES *and in your spirits. And give up your* BODIES *a living sacrifice. And the unmarried Woman taketh care for the things of the Lord, that* SHE *may be holy both in* BODY *and Spirit*, 1 Cor 6. 20. Rom. 12. 1. 1 Cor. 7. 24.

I would fain know wherein these men differ from Heathens, if outward righteousnesse must cease; All outward Order, Ordinances, and Worships, are flesh, carnall, *&c.* Where do these mens works shine before men, to be seen of them? Do they do any more then the Heathens? Are not many of them temperate, kind, loving, meek, just, civill, fair in dealing with men? How shall I know a Saint from a Heathen, by this Tenet?

Object from Mat. 3. 15. That Christ fulfilled all righteousnesse, and so abolished Baptism, answered.

Jesus Christ fulfilled Baptism with water, *Matth.* 3. 15. Therefore there is an end put to it.

I answer, Christ saith, *John* 17. 13. *That they may have my joy* FULFILLED

FILLED in themselves; Is Christs joy now at an end, or to end in other believers? *Acts* 13. 33. *The promise that God made to the Fathers, he hath FULFILLED it to us their children, &c.*

Is the promise therefore of raising up Christ from the dead, to be made no more use of, but ended? Then we are in a sad condition, *Rom.* 8. 3. *That the righteousnesse of the Law might be fulfilled in us who walk*, &c. Is that put to an end, and no more righteousnesse to be looked after? But fulfilling in this place, is to perfect a thing, to make it compleat, *Eph.* 4. 10. To fill all things, or fulfill, is one and the same word. So *Psal.* 148. 8. *Stormy wind fulfilling his word. Rom.* 13. 10. *Love is the fulfilling of the Law.* So it is here; for else see what will come of it, Christ hath fulfilled all righteousnesse, and therefore hath now put an end to all Righteousnes; which openeth a gap to all loosnesse. And now it appeareth by their loose, base walking, many of them take it in that sense.

Object. But it will be further objected, Baptism with water was *Johns* Baptism; and *Johns* Baptism was of the Law, and not of the Gospel, and therefore it is legall. Mr. *Saltmarsh* " Page 78 saith, It is legall, and Page " 29. he saith, *Johns* Ministery was unto Christ, and citeth *Mat.* 3. 12. " and Page 36 he saith, it was a legall washing, and therefore reckoned " among things that are legall, *Heb.* 9. 10. And so Page 79 83. *John* in " his Ministery was rather upon the account of the Law, then the Gospel. " And Page 31 Christ was baptized by *John*, to fulfill all Righteousnesse " for us; the righteousnesse of washing, which was legall, as Circum- " cision: * he saith, Christs Disciples baptized upon *Johns* account, do- " ing it unto Christ, as well as other types of the Law, *&c.* And Doctrine " of Baptisms, Page 16. Some of the Apostles practized water Baptism, " but not from Christ, but from *John*, whose Baptism they took up: and " an old Ceremony of honour, and account, is not suddenly and easily laid " down; hence some of the Apostles used Circumcision, and that after " the Ascension of Christ.

* *And yet he saith before it was a Gospel ordinance,* p. 188.

Answ. 1. *Johns* Ministration was a Gospel Ministration, and therefore his Baptism must needs be so, *Mark* 1. 1--7. In the first Verse saith he, *The beginning of the GOSPEL of Jesus Christ*. Mark it, not the end of the Law: And what then? Vers. 2. he sheweth it was prophesied of both by *Malachy*, and *Isaiah*; (*b*) two Prophecies punctually speaking of *Johns* Ministery: The one calleth him Christs Messenger; And the other, The voice of one crying in the wildernesse, &c. Thirdly, he doth plainly declare according to these Prophets, *Johns* Ministery, Verse 3. *He baptized in the wildernesse, and preached the Baptism of repentance for the remission of sins*; and so he goes on. So that *Johns* baptizing, and preaching repentance, he calleth the beginning of the GOSPEL of Jesus Christ, according to the Prophets; and *John* was more then a Prophet, even a Gospel Minister. And *Luke* 16. 16. *The Law and the Prophets were untill John, since that time the Kingdom of heaven is preached*; Since *Johns* time, not *Johns* death, but *Johns* ministration. The Kingdom of Heaven

The Objection, That Baptism with water, is Johns *Baptism, and so of the Law, answered And* Johns *ministration proved Evangelicall.*

b Mal. 3. 1. Isa. 40. 3.

Mat. 11. 9.

Heaven is preached (*i. e.*) the Gospel. Therefore *Matth.* 11.13. *All the Law and Prophets Prophesied untill John*; Then they ceased Prophesying; for *John* preached Faith in Christ, as appeareth, *Acts* 19.4.

And I shall prove *John's* a Gospel Ministery, by two Arguments. I mean, as ushering in Christ, and Gospel worships.

1. Because if *Johns* Baptism had been of the Law, the Scribes and Pharisees, and Elders would have received it; for they were zealous of the Law and of Traditions; as *Paul* confesseth when he was a Pharisee, *Gal.* 1. *Phil.* 3. They would not have made it so strange as they did, *John* 1. 19. The Jews sent Priests and Levites (and these were of the Pharisees too, Verse 24. and well versed in the Law) to *John* to ask him, *Who art thou?* And when he denied to be *Christ* or *Elias*, or that Prophet; they ask him thus, *Why baptizest thou then, if thou be not the Christ*, &c. Shewing that *Johns* Baptism was a new thing, and not legall washing; for if so, it might have been done by other persons beside *Christ*, or *Elias*, or that Prophet; even by the Priests and Levites, as the legall washings were, *Heb.* 9. 10. Therefore it was of the Gospel, it could not have been so strange to men experienced in the Law else. And Doctrine of Baptisms, Page 7. confesseth, *Johns* Baptism was brought in beside the Ceremonies and Rites of the Law (then it was of the Gospel sure:) therefore a sign of a great change.

2. Because Christ reproveth the people, for not yeelding to *Johns* Doctrine and practice; and that very sharply, *Mark* 11. 30, 31. Christ asked a Question, *The baptism of John, was it from heaven, or of men? And they reasoned among themselves, saying, If we say from heaven, he will say, why then did ye not believe him?* Why, they knew the Law was from heaven, *John* 9. We know God spake to *Moses*; They believed that and practised it; but they were averse to *Johns* Doctrine and practice, yea to his Baptism; which sheweth this was not of the Law, but of the Gospel.

Object. But Baptism with water was before the death of Christ, therefore it is of the Law. By that Reason, I may argue, the Supper was before the death of Christ, therefore it is of the Law. But that is not so, *Paul* delivered it as the mind of God to the *Corinthians*, being revealed to him after Christs Ascension; and putteth it among the Commandments of the Lord, that he wrote unto them. And so preaching was before the death of Christ, therefore it is of the Law; but this reasoning will not hold.

Object.
Answ.

Master *Saltmarsh's* first Reason, why it was legall is, "Because it was "alwayes aministred (saith he) by persons of more then ordinary gift, "or spirit; by men that were properly, and specially, and extraordinarily "enabled for that Office or Administration. As the Tribe of *Levi* for "Ordinances of the Law, *Abraham* for Circumcision, &c. for so all legall Ordinances were.

Johns *Baptism legall, because aministred by persons of more then ordinary gifts, answered*

1. I ask, what extraordinary gift, or Spirit had the Levites? but only

Answ.

they were designed of God to that Office; so is a Disciple able to preach the Gospel to this, *Mat.* 28 19.

2. What extraordinary gift or spirit had *Abraham*, to enable him for Circumcision, that can be made out by Scripture? He is commended for his faith; So is the woman of *Canaan*, and the Centurion; yea for great faith, and greater then any God found in *Israel*: Then it will follow, that one that hath the faith of *Abraham*, may Baptize with water, because *Abraham* did Circumcise.

Mat. 15. 28. Mat. 8. 10.

3. If the Scripture do make record of none that did Baptize with water, but some that had some extraordinary gift or spirit; how will it appear that others may not do it? Where doth God tye the Administration of Ordinances by any Scripture to men of extraordinary gifts, as he tyed the administration of legall Ordinances to Priests and Levites? Did not God give plain directions who should administer? shew us such a direction in this kind, and it will satisfie. Beside I ask what extraordinary gift or spirit had *John Baptist*? He did no miracle, *John* 10. 41. "But he was more then a Prophet, saith he. I, and the Scripture saith, *He that is least in the Kingdom of Heaven, is greater then he*; therefore by that reason, hath as proper and speciall a call to do that, as he.

Exod. 28, 1. *And elsewhere*

4. Consider, if this do not hold in Preaching as well as Baptism where did any preach under the Law, or in Christs time, or the Apostles' but such as were properly and specially gifted or spirited for it? Therefore those that have no power to Baptize, have none to Preach: And how can Mr. *Saltmarsh* call himself a Preacher of the Gospel, without an extraordinary speciall gift? And if he had this, why did he not Baptize with water? Was not preaching administred either by the Priests or Prophets, or men of more then ordinary gift or calling: And so were the Apostles, and Disciples of Christ, the twelve, the seventy, *John Baptist*, who preached, and were sent forth to preach.

I will only repeat his words, and where he puts baptizing, I will adde preaching all along, intreating the Reader to read once for him, with the word Baptizing: And once for me, with the word Preaching: And so leave him to judge whether his pleading be not as strong against the one, as the other.

"Nor is there any extant in all the New Testament, who did (administer Baptism (PREACH) but they were such as by a power and "gift more then ordinary, could make demonstration of their calling "to the administration of (water) (PREACHING) which was "first in the way of Doctrine performed by him, then whom a greater "Prophet hath not risen, even by *John*, who (Baptized) (PREACHED:) And so *Philip* and *Ananias*; the one working glorious Miracles "in *Samaria*: the other had a Vision, to warrant and glorifie his call to "the (Administration) (PREACHING) (upon) (UNTO) "*Paul*; and so all the Apostles, and seventy Disciples, were men that "went

"went about doing Miracles, as men excellently gifted for (administration:) (PREACHING:) (And mark it, he cannot prove that either the twelve or seventy, went about baptizing in their first sending out, and yet they worked miracles, which sheweth it rather giveth them right to Preach, then Baptize; and indeed they were to confirm the Word, and not to confirm administration of Baptism with water, *Mark* 16. *ult. Heb.* 2. 4.) "And as the Scripture maketh mention of some Disciples, as "those with *Peter*, who did not appear to do any thing more then others; "Nor *Philip*, nor *Ananias*, at the time of their Administration of "(water;) (PREACHING) it ought to be sufficient to us, that "the Scripture doth set forth *John Baptist*, (Yet he did no miracle at all; and what extraordinary gift he had, Master *Saltmarsh* hath not yet proved by Scripture;) "and the Apostles and Disciples, that were more then ordinarily gifted; and *Philip* and *Ananias*, who had sufficient warrant to "themselves, by such glory upon them, for the Office, and Administration of (Water) (PREACHING) (upon) (UNTO) any; "And for those other Disciples, surely we read enough to tell us in those "that are so gifted; and in them, and their gifts, there is light enough to "shew us the glory of those (Baptists;) PREACHERS) that "did undertake to (Administer) (PREACH) which in the Scripture method, is sufficient for all others, of whom the Scripture is silent.

This parenthesis is my words.

Saltmarsh *words.*

My words. John 10. 41. *His words.*

So that you see upon the same ground, and as firme ground we shall overthrow all preaching of the Gospel, because men want those extraordinary gifts. But he saith indeed, "No man can teach now, or preach "according to the Commission. I wonder then by what power, or authority, either he or any other man preached without Commission? Then they are false Prophets, ran, and he sent them not, and so never profit the people they preach to; for they cannot be Instruments to beget faith, except they be sent, *Rom.* 10. 14.

Jer. 23. 22. 32.

5. By this manner of arguing, I would know how it will be proved that any believed but such as had extraordinary gifts; according to that promise, *Mark* 16. 17. These signs shall follow those that believe, *&c.* And repent and be baptized, *&c.* and ye shall receive the gift of the holy Ghost, which were those gifts, *Acts* 2. So that we may as well reason against Faith, as Baptism: for by this reason believing may as well be ceased, as Churches, and Ordinances: They say, if we will have a Visible Church, and outward Ordinances: where are those gifts that they had then? I say, If they will have believers, true believers, as was in the Apostles times; where are the gifts that were promised, and they had then, *John* 7. 37, 38.

To that, That *Johns* Ministery was unto Christ, *Mat.* 3. 11. I answer, The Scripture saith not so, but unto Repentance; And Repentance is to be preached as universally as the Gospel, to every man, *Acts* 17. 30. And it is a principle among the Doctrines of Christ, *Heb.* 6, 1. So that

Johns Miniſtery was a Goſpel Miniſtery, to continue in that reſpect, and ſo his Baptiſm.

To that he ſaith, "It was reckoned among things that are legall, *Heb.9.* I anſwer, Though he ſay the word waſhing in the Greek, is Baptiſm, there in *Heb. 9.* Yet *Johns* Baptiſm is not there meant; for that is of the Goſpel, as I have ſhewed: And thoſe waſhings were not ſuch as were ſtrange to the Prieſts and Phariſees, but uſed by them, as appeareth by that place: But *John's* was not ſo. Beſides thoſe waſhings were to continue till the time of Reformation, and that was till *John*, as well as untill Chriſt; for *John* came in the Spirit, and power of *Elias*, to turn the hearts of the Children to the Parents, *&c.* Therefore *Johns* Baptiſm cannot be here meant.

To that, that *Johns* Miniſtery was upon the account of the Law, *Mat.* 11. 11. I anſwer, That Scripture proveth no ſuch thing; though *John* could not tell the people, that Chriſt had ſuffered, and was riſen, and aſcended, *&c.* as thoſe afterward could tell them; therefore greater then *John*.

To that of the Doctrine of Baptiſms, Page 16. I ſay, the Diſciples of Chriſt did not Baptize, becauſe it was an honourable Ceremony, as ſome of them circumciſed. None circumciſed but *Paul*; and there is ſpecial reaſon given for it, *Acts* 16. 2. Becauſe of the Jews in thoſe quarters, for they all knew that his Father was a Greek. So that *Paul* would not have circumciſed *Timothy* if there had not been Jews in thoſe parts, and if *Timothies* Father had not been a Greek; not becauſe it was an honourable Ceremony. Neither did he ever command Circumciſion, but preached it down: But *Peter* commanded Baptiſm with water, and none of them ever preached it down. Therefore they did not uſe it upon that ground.

To that which he ſaith, Baptiſm with water was legall, as Circumciſion. I ſay, Then all that were baptized with water, or at leaſt ſtood for it, had no profit by Chriſt. For *Paul* telleth the *Galathians, If ye be circumciſed, Chriſt ſhall profit you nothing.* But we never find them telling us any ſuch danger of baptiſm with water.

Gal. 5. 2.

That Chriſts Diſciples Baptized upon Johns *account, anſwered.*

To that which he ſaith, they baptized upon *Johns* account, Page 82. I anſwer, 1. Then they did it upon a Goſpel account, for he was a Goſpel Miniſter, *Mark* 1. 1, *&c.*

2. He giveth neither Scripture, nor reaſon for it, except theſe,

1. Becauſe Chriſt baptized none, but his Diſciples. I anſwer, What if Chriſt baptized none with his own hands, his Diſciples did it in his preſence, by his Commiſſion, as appeareth, *John* 3. 22. And that is all one, as if he had done it himſelf, *Acts* 7. 47. It is ſaid, *Solomon* built God an Houſe, yet he neither bear burthen, nor laid ſtone; but he cauſed it to be done. So it was in this caſe. And *Johns* Diſciples make it clear, Verſe 26. for ſay they, *Maſter, he that was with thee beyond Jordan, to whom thou bareſt witneſſe, Baptizeth, and all men come to him.* They did not ſay, he helpeth thee; but he baptizeth and they flock after him.

His

His second Reason; Because *Paul* telleth the *Corinthians*, he was not sent to Baptize, but to Preach, he did it upon his spirituall liberty; *To the Jew, I became a Jew*, &c.

Answ. Then it seemeth it was not his extraordinary gift that enrighted him to do it, but his spirituall liberty; divers of the Saints had liberty to eat, or not to eat, *&c.* that had not extraordinary gifts; but *Pauls* meaning was, it was not the first or principall work that he was to do, as *John* 6. 27. *Labour not for the meat that perisheth, but for the that endureth*; shall I now say, that is their spirituall liberty, (and not their duty) to labour in their Calling? *John* 12. 40. *He that believeth on me, believeth not on me, but on him that sent me.* Shall I say, if a man believe on Christ, that is his spirituall liberty? or he believeth not only on him? *Jer.* 7. 22. For I spake not unto your Fathers, nor commanded them---concerning burnt offerings, and sacrifices, but I said, *obey my voice*, &c. Shall I say now, burnt-offering, and sacrifice was their spirituall liberty, and not their duty? but God meaneth, he spake not of that only, or principally; but the other was chief, *Obedience is better then sacrifice*, &c. So it is here, you see running directly as other Scriptures in a plain sense, *Prov.* 8. 10 and if *Paul* did it upon his spirituall liberty, *To the Jew, I became a Jew*, &c. then let any man prove where *Paul* had commission to do so, that he did well. I confesse, such acts are related, *Paul* purified himself, and shaved his head, and circumcised *Timothy*, but where had *Paul* his warrant to do it? where had *Paul* his warrant to stay in Sodom, when he should go out? to stay in the grave, when Christ was risen, having nailed Ordinances to his Crosse? to stay in the Temple when the vail was rent? (these are his phrases.) Doth not this act of *Pauls* purifying himself, seem to be the same for which he reproved *Peter* - *Gal* 2. and was he to be reproved, and had *Paul* liberty to do it? We must learn to distinguish between a Prophets or Apostles Doctrine, and actions; *Jonahs* Doctrine was truth, but his passion was not his spirituall liberty.

That they that baptized with water were more Jewish, or did it upon their spirituall liberty, answered.

1 Sam. 15. 22.

Acts 21. 26.

Acts 16. 3.

To wit the Objecter.

Jonah 3. 4. *with* 4 9.

"And he saith, *Peter* and the rest, were under more bondage to these "outward things, as washing, *&c.* *Peter* being the Apostle of the Cir-"cumcision, *Gal* 2. 8.

It is strange, that because he was the Apostle of the Circumcision, or to Israel, therefore he was under more bondage to outward things then others. Doth not Christ promise, that when the Spirit of truth is come, he shall teach you all things? Did Christ fail of his promise? or the spirit of his work? Did he not teach them that these outward ordinances of the Law were abolished? If not, he did not teach them all things; for that was something. Where the Spirit of the Lord is, there is liberty, and *Peter* Baptized not with water, till the holy Ghost was come upon him; And yet was he under bondage? or had *Paul* more of the Spirit? the Scripture saith not so; it saith, *They were ALL FILLED* with the Holy Ghost, *Acts* 2. therefore their liberty was alike, and their teaching by the Spirit alike.

My Answ.

Joh. 14. 26.

2 Cor. 3. 17.

Acts 2. 1, &c.

And

The Objecters words.

And *Ananias* a Jewish Disciple.

My words.

And what of that? had he not a Vision? and if it were not the mind of God, could he not have revealed it in the Vision? Did *Ananias* command *Paul* to be baptized by his own authority, or from God? if from his own authority (for he reproveth him for his slackness, *Why tarriest thou?* and calleth upon him for his duty, *arise and be Baptized*) I find not the Scripture discommending and blaming him for it; and *Paul* obeyed, and he is not blamed for it neither. Who can say, but *Ananias* act of Baptizing *Paul* was revealed from God to him, by the Vision, as well as what he should say to him? Therefore it appeareth from Scripture, that this was Gods mind; and Master *Saltmarshes* belief contrary to this, is contrary to Scripture. And he confesseth here, and page 80. That *Ananias* baptized *Paul* with water.

Nay consider, Acts 9. 6. saith God to Saul, Arise, and go into the City, and there it shall be told thee what thou must do; And Ananias telleth him, he must do this: Arise, and be Baptized. So that it is clear it was from God.

"He saith page 32. *Paul* was lesse Jewish then *Peter*, or the others "that baptized with water.

I answer; 1. He baptized with water, 1 *Cor.* 1.

2. He was more Jewish before his Conversion, for he could boast more of his Jewish priviledges then any, *Phil.* 3. And what I have here said may serve for a full answer to his second Proposition to Master *Knollis*, yet I shall touch at two things there, page 328.

1. That Christs Disciples baptized with water in *Johns* Ministery, partly in honour to *Johns* Ministery, I answer; That Scripture, *John* 3. sheweth otherwise, for *John* (when some told him, Christ Baptized, and all men came to him) saith, I must decrease, and he must increase; *yee your selves bear me witnesse, I said, I am not the Christ*, &c. so that was in honour to Christ, and not to *John*.

2. He saith, "They did it to stoop to the weak; *To the Jew I became a Jew, &c.*

Answ. That they did it to stoop to the weak, answered.

1. Then they would never have commanded it, before they knew whether they were weak or strong, as they did, *Acts* 2. 38.

2. If it had not been the mind of Christ, one would have thought those immediatly inspired should have refused it, *Acts* 10. Those that had received the holy Ghost, those extraordinary gifts, sure these were not weak; and yet these are commanded to be baptized with water. Nay, then had *Philip* sinned in preaching it to the Eunuch, *Acts* 8. But some may say, it may be he did not preach it to him; I answer, if he preached it to him, it sheweth it to be a truth; and if God revealed it to him by immediate revelation, it sheweth clearly it was the minde of God, and not a Jewish shadow.

3. We find they did circumcise, and observe things of the Law, alway upon some speciall reason, *Acts* 16. 3. and 21. 20. but they never commanded any such thing, nor pressed men to it, as they did to baptism with water: and the Apostles commandments were Chrrists commandments, 1 *Cor.* 14. 37.

4. This

4 This is to tax the Spirit of God; for saith Christ, *The Comforter when he is come shall teach you all things*; and if the Spirit should teach them to command that which Christ would have abolished, it should teach them falsly.

2. *Paul* was more Jewish after his conversion, as appeareth by his purifying himself, and circumcising, *&c* which others did not.

Objection.

But baptism with water must needs be ceased, because none may baptize with water, but he that teacheth the Gospel in pure spirit, infallibly, as the Oracles of God; he must be such a Disciple as they to whom the Commission was given, which could teach infallibly, and work Miracles. To this purpose, Master *Saltmarsh* to Mr. *Knollis*, page 328. and 174. "Men speak not Scripture, nor the word of truth originally, nor infallibly, as the Apostles did.

The Object, that it is ceased, because men preached not infallibly, as the Apostles did, answered.

1. Then Mr *Saltmarsh* had no more Commission to preach then to baptize, for he saith, "All men preach upon a lower account now, then "they did then, and not in that pure anointing. By what Commis- "sion did he preach then?

Answ.

2. I answer, He that may preach, may baptize, *Matth.* 28. (*i e.*) so preach, as by his Ministery to beget faith in Christ, as *Philip*, Acts 8. and many other examples.

For if none may preach, and Baptize, but infallible men, then see what will follow.

That men not infallible may preach, proved.

1. That he that affirmeth this Tenet was no preacher of the Gospel, † as he stileth himself, because not an infallible man; for he that may not baptize, may not preach: And this appeareth from *Matth.* 28 *ult.* teaching them to observe whatsoever I have commanded you: And he commanded them to preach, as well as Baptize.

† *In the Title page.*

2. That Christ hath promised his presence to none that preach, and baptize, except they were infallible men; for upon this, that they go and teach, and Baptize, he promiseth; *And lo, I am with you alway.* And none can teach now, say some of them; none can preach infallibly, say all: then there is no expectation of Christs presence, and then it will follow, that none of these men have any of Christs presence with them in their preaching. So that by their own doctrine, they do deliver Visions of their own hearts, and not the minde of Christ; then how can they be believed when they say, it is of God.

3. Then none can now believe, because none can so preach as to beget faith, or not preach at all; for when preaching ceaseth, faith must cease; for faith cometh by hearing the Word preached, *Rom.* 10 14. 17. For there have been no preachers say some, no infallible men that preach by Commission saith another, since the Apostles age: but that is not so; for there have been believers in all ages: as I have proved at large before; therefore there have been preachers in all ages, yet not infallible men.

4. It doth not follow, that men speak not infallibly, because some men

men differ from them in Judgement: for if so, then *Paul*, and other Apostles might have been taxed for no infallible men, for divers opposed them.

1 Cor. 8. 6. Luke 1. 35. 1 Tim. 2. 6. 1 Tim. 1. 15. Acts 4. 11, 12. Mark 16. 16. Rom. 3. 24.

5. Every Believer that hath a gift to preach, can preach some truths, infallibly; even such as are for the begetting of faith in Christ, and obedience to him. That there is one God; That Christ is the Son of God, the one Mediator betwixt God and man; That he came into the world to save sinners; That there is no name given by which men can be saved but by him; That he that believeth shall be saved; That men are justified freely by the Grace of God. These are infallible truths, and many other, which a Disciple may preach.

1 Cor. 3. 5.

6. I shall prove, that fallible men may preach the Gospel, and have done it. What say you to *Apollo*, *Acts* 18. whom *Aquila*, and *Priscilla* took to them and expounded the way of God more perfectly to him? It seemeth he was too short, and might be taught more perfectly: Yet this man was a Gospel Preacher, by whom some of the *Corinthians* believed, as well as by *Paul*. So that rule, 1 *Thess.* 5. *Prove all things*, &c. sheweth that fallible men may preach, and the Saints may here them; for saith he, *Despise not prophecyings*; But he is a fallible man that I deny hearing: Why (saith he) *Try all things, and hold fast that which is good.* Infallible men must needs deliver that which is good. Therefore this sheweth that fallible men may preach or prophesie: And he that can so preach as to make Disciples, may baptize, *Mat.* 28.

Object. But it is but declaring their judgements (say some) declaring their experiences say others. And Mr. *Saltmarsh*, Page 246, 247. saith,

"All conference, or discovery, in letter, or speech, is meer witnessing "to the Lord, and the discovery of God of what we are taught, not any "Ministery as formerly, for teaching.

What preaching is.

Answer, where hath any fallible man more warrant to declare his judgement then he hath to preach? where doth the Scripture mention any such thing? *Paul* in 1 *Cor.* 7. 40. declared his judgement, but this man preached. And saith *John*, *That which we have SEEN and HEARD DECLARE we unto you*: And that man preached.

2. Declaring their judgements, their experiences, witnessing to God, call it by what name you will, is preaching.

1. Consider, That preaching, is teaching, *Matth.* 28. 18. with *Mark* 16. 15.

2. Publishing a thing, is preaching, *Acts* 10. 36, 37. That which he calleth preaching peace by Jesus Christ, he calleth Verse 37. publishing. That word I say, which was published. So *Rom.* 10. 15. *How beautifull are the feet of them that preach the Gospel of peace*, as it is written? And where is it written: *Isa.* 52. 7. And there it is, that publisheth peace. Again, look to *Psal.* 40. 9, 10. *I have* PREACHED *righteousnesse in the great Congregation*; And what then? *I have not* REFRAINED *my lips*,

lips, O Lord thou knowest, I have NOT HID, *I have* DECLARED *I have* NOT CONCEALED, &c. 1 *John* 1. 3. *That which we have seen and heard,* DECLARE *we unto you.* So that we see by these Scriptures, Declaring, Not refraining the lips, Not hiding, Not concealing, is Preaching. And so speaking their experiences, is Preaching. See *Acts* 4. 17, 18, 19. That which the Councill calleth speaking or teaching in the Name of Christ, They call Chap. 5. 28. Teaching; and that *Peter* calleth speaking, Chap 4. 20. And speaking their experiences; *We cannot but* SPEAK *the things we have heard and seen.* And witnessing to God, Chap. 5. 32. *And we are his witnesses;* Therefore he argueth they must speak, or preach, seeing God had commanded them to witness to Christ, *&c.* So that you see, it is one and the same thing to teach, preach, declare, witnesse to God, Speak the truth, &c. For can these men declare their experiences, or witnesse to God, and publish, or declare nothing? and reveal nothing? and not speak? If not, they do preach. But that men are sick about words, as *Paul* speaketh to *Timothy*, whereof cometh envy, railings, backbitings, evil surmisings, perverse disputings, *&c.* 1 Tim. 6. 4, 5.

Objection.

Another Objection is grounded upon *Heb.* 8. 11. and 1 *John* 2. 20. 27. *They shall not teach every man his brother, and every man his neighbour, saying, know the Lord, for they shall all know me, saith the Lord. And ye have an unction from the holy one, and ye know all things. And ye need not that any man teach you, but as the same anointing teacheth you,* &c. Whence some argue, All the teaching of man shall cease; and God alone shall teach by his Spirit. *The Objection from* Heb. 8. 11. *and* 1 John 2. 20. 27. *That God alone shall teach and not man, answered.*

I answer first, to that in the *Hebrews*, It is in the new Covenant; which Covenant took place at the death of Christ, *Heb.* 8. 6, 7. and 10. 14--20. Now then, If it mean, there shall be no teaching by man, as an instrument in Gods hand: Then it will follow, that all the time of the Apostles, who taught, and were but men, they disobeyed the Covenant, *They shall not teach every man,* &c. Yea, and they gave exhortations to disobey and break the Covenant, 2 *Tim.* 4. 2. and 2. 2. But they obeyed God, as *Peter* maintaineth, *Acts* 4. and 5. Therefore it cannot mean, Man shall not teach as an instrument in Gods hand; for the words are, *Ye shall all know me, and they shall be taught of God.* Now God teacheth two wayes, Either immediately by himself alone, or mediately by means, *Jer.* 32. 33. compared with 2 *Chron.* 36. 15. Now the word doth not say, Ye shall be taught of God immediately with without means. And he that is taught by a Messenger of Gods sending, is as truly taught of God, as he that is taught immediately.

2. It may mean, They shall not teach every man his Neighbour, and Brother, upon the Old Testament terms, *Do, and live, Do not, and die; Cursed be every one that continueth not in all things written in the Law:* for here is the New Covenant opposed to the Old; and the enjoyments Rom. 10. 5. Deut. 27. 26.

of the one against the other: They shall not now fright them to duty by threatnings; but draw them to it by a way of Love.

3. Therefore the meaning is, The teaching of man, shall not be the chief or principall teaching, or only teaching; But GODS. As divers Scriptures that run in the like phrases are to be taken, as I instanced before, *John 6. 27. Labour not for the meat that perisheth, but for that that endureth;* (*i. e.*) as *Matthew* expoundeth it, *Chap. 6 33. Seek first the Kingdom of God*, &c. *John 12. 44. Joel 2. 13. Rent your hearts, and not your garments*; why but renting of the garment was used then; But not only, But your hearts also, *Jer. 49. 12. They whose judgement was not to drink of the Cup, have drunk, and shalt thou escape?* (*i. e.*) They for whom it was not principally prepared; for they were to drink of it, else God would have prevented it, † *1 Tim. 2. 14. The man was NOT deceived, but the woman being deceived was in the transgression*; No, why another Scripture saith, *By one man sin entred into the world.* But he meaneth the MAN was not first deceived, but the Woman. So it meaneth here, Gods teaching is the chief, or principall teaching; that is, with a Covenant knowledge experimentally: They shall not only know me by the instructions and teachings of men to the ear; but by sweet feelings in their hearts. For saith he, proving that they shall know him, *Their sins and iniquities will I remember no more.* So that he meaneth, They shall know my love, and goodnesse, and mercy, and pardon, and Covenant experimentally. For if he meant no man should teach as an Instrument; Then he did ill to teach in this Epistle, but to have let them alone to Gods teaching only.

† Jer. 25. 15, 16, 17, 18. 27 Rom. 5. 12.

And so that in *John* is to be understood, for he writeth to them, and saith, Verse 26. *These things have I written to you, concerning them that seduce you.* And then verse 27. *Ye need not that any man TEACH you*, &c why, then he did that which was needlesse. But he meaneth, They having the Spirit, need not rest onely upon man; for they had that, that would try men and Doctrines by; and yet he teacheth them to try the spirits by rule, *1 John 4. 1, 2, 3.*

Objection out of *Col. 2, 20, 21, 22.*

Wherefore if ye be dead with Christ from the Rudiments of the world, why as though living in the world are ye subject to Ordinances? &c. Whereby you see (say some) he endeavoureth to take them off from Ordinances, and things perishing with the using, as Baptism with water, breaking bread, *&c.*

The Objection from Col. 2. 20, 21, 22. *answered.*

For answer to this, I shall positively affirm, That the Apostle here meaneth Ordinances of the Law; And not of the Gospel: And I shall prove it thus;

1. By comparing this Verse with the 14. verse of the same Chapter, there he saith, *Christ took away the hand-writting of Ordinances, and nailed them to his Crosse*; Here he saith, *If ye be dead with Christ from them*, &c. which sheweth he speaketh of the same thing. Now that in the 14. Verse, is meant the ordinances of *Moses* Law.

1. Because

1. Because it is called, the Hand-writting of Ordinances, that *is*, it which *Moses* wrote, *Deut.* 31. 9. *Exod.* 34. 27. This Hand-writing must needs be of man; as Circumcision made with hands, and buildings made with hands, &c. for that which God wrote is not called, Hand-writting; But written with the finger of God, *Exod.* 31. *ult.* *Deut.* 9. 10.

2. Because it is said to be against us, and contrary to us, because these writings gendered to bondage, and burden, and threatnings; if they were not exactly done. Yea, and against us Gentiles also, which the Apostle meaneth here; for we were all this while accounted sinners, Dogs, Out-casts, *&c.* It is called, a yoke that we cannot bear, *Acts* 15. it is called Enmity, *Ephes.* 2. 15. It is called there the Law of Commandments; and lest any should think he meaneth the Ten Commandments; that God wrote, he saith, It is contained in Ordinances, not in the Morall substance of obedience; and lest any should plead, it is Gospel Ordinances, he saith, It is the Law of Commandments, or the Commandments of the Law. And this may serve for answer to the objection framed from thence also.

3. These were Ordinances that were nailed to his Crosse, Crucified with him, therefore it must needs be those Legall Ordinances of *Moses*, and not any Gospel Ordinance, for all those were Crucified with him: as *Ephes.* 2. 15, 16. he sheweth there, it was the Ordinances of the Law, for he calleth them, the middle wall of Partition between Jew and Gentile, and saith, he slew the enmity, (*i. e*) the Law, in his flesh, or himself; meaning when he was Crucified. So *Heb.* 9. 10, 11, 12. there also he speaketh of such Ordinances that the coming of Christ in the flesh put an end to them; that is, at his death, Ordinances of the first Tabernacle, as appeareth by the Chapter.

2. It appeareth they were Ordinances of the Law, because of the baseness of the title that he giveth them; rudiments of the world: like this worlds goods, having nothing of God in them. Why? Because he had left them, and now appeareth no more in them; the life of them was gone with Christ, and now they were but a carcase left, as Rudiments, or Elements again. And this base title agreeth with the Ordinances of the Law, *Gal.* 4. 9. they are called there Beggerly and weak rudiments: That this is ordinances of the Law appeareth clearly in the next words; *Ye observe dayes, and months, and times, and years*: Dayes of Fasting, and Feasting commanded in the Law; Months, New Moons, and months of uncleanness. Times for divers services, and abstaining from things now allowed you. And years, seven years Sabbath, and fifty years Jubilee, *&c.* So they are called carnall ordinances, *Hebr.* 9. you may see from the beginning of the Chapter what Ordinances these are: And saith he, they were imposed on THEM, not on any Saint in Gospel times, which lived after that time of reformation. And so *Paul* all over the Epistle

Levit. 23. *for dayes and months.* Levit. 12. *Times.* Lev. 25. 3. *&c. for Sabbaths, and Jubilees.*

Epistle to the *Galathians*, laboureth to draw them from the Laws observances throughout, Circumcision, *&c.* And these are called, Jewish fables, and commandments of men, that turn from the truth, *Tit.* 1. 14. And that this is meant those Ordinances appeareth, by comparing the 14. Verse with the 9. *There are many unruly and vain talkers, and deceivers, specially they of the Circumcision*; and so he goeth on: And now verse 14. *Not giving heed to Jewish fables, that the Circumcision teachers would have brought in.* So that the title agreeing with other Scriptures that speak of legall ordinances, sheweth these ordinances to be of the Law.

Object. But he saith, *After the Commandments and Doctriner of men.*

Answ. This hindereth not, but they may be of the Law, and be Jewish Ordinances, for so *Paul* calleth them in *Tit.* 1. 14. And, if he should mean there, the ordinances of man, as washing of Cups and Platters, *&c.* these were Jewish also. But all the rest, when Gods command ceased for the use of them: they were then but commands of men, as *Acts* 15. Some went and taught Circumcision, and keeping of the Law. Say the Apostles, verse 24. *We gave them no such commandment*; so that though they taught the Law, it was but a commandment of man, God having abolished it by Christ, and they having no Apostolicall commandment to do it. But the ordinances of the Gospel cannot be called the commandments of men, as I have proved.

Page 186. &c.

3. The phrases in the Parenthesis, *Touch not, taste not, handle not*: shew them to be Ordinances of the Law; which words are not the words of *Paul* to the *Colossians*; (as if he should say, Touch not water in Baptism, taste not Bread and Wine in the Supper: Handle not such a portion of Scripture in preaching, or reading) but the words of the false Teachers according to the Law; Touch not such a dead Carcase, or unclean thing, it will defile you, *Levit.* 11. 8. Taste not such and such meat, it is unclean; that is, Eat not such Beasts, Fowls, Fishes, &c. *Levit.* 11. For God never spake so, nor his Apostles; for God himself, *Acts* 10. *Rise* Peter, *kill and eat*, &c. And *Paul* saith, *Whatsoever is set before you, eat, and whatsoever is sold in the Shambles eat*, &c. 3. Handle not, meddle not with the holy things of God, at such seasons as you are unclean, *Levit.* 12. 4. *Numb.* 4. 15. touch not the Ark, as *Uzzah* did.

1 Cor. 10. 25. 27.

To handle a thing, is sometimes to be experienced in a thing, to know it certainly, 1 *John* 1. 1. Sometimes to make tryall of a thing for satisfaction, *Luke* 24. 39. Sometimes to be active, and doing in a thing, *Psal.* 115. 7. 2 *Cor.* 4. 2. *Jer.* 2. 8. Now the meaning cannot be, Handle not; Have no experience of Preaching, Reading, Hearing, Baptism, the Supper, *&c.* for this is against the Apostles practice and preachings, that taught people both to hear and obey, and call for audience oftentimes; Men and Brethren, and Fathers hearken, *&c.* Nor that he should

Acts 22. 1.

mean,

mean, make no triall of what you hear or read; the *Bereans* are commended for it. Or be not active and doing in Baptism, or Supper, or preaching, reading, praying, hearing; when he taught, *Preach the Word, be instant in season*, &c. Acts 17. 11. 2 Tim. 4. 2.

Again, consider this, *Touch not, &c.* calleth for abstinence; and this he saith, is after the commandments and Doctrines of men. This is just according to the false Teachers; forbidding us to speak to the Gentiles, saith *Paul* to the *Thessalonians*. FORBIDDING to Marry, and to abstain from meats, saith he to *Timothy*. So here, it is called, Neglecting of the Body, not to let the body have such food as is lawfull, and convenient; and here they placed Religion where God had placed none. Neglecting, or punishing, or not sparing the body. Now a man doth not punish the body, in not touching, tasting, handling of the ordinances of Baptism with water, bread, and wine, preaching, reading, hearing; but in forbearing flesh, and good meat, that he might freely eat of. As was among the Jews. 1 Thess. 2. 16. 1 Tim. 4. 3.

Master *Saltmarsh* saith, *page* 40. "It is the Apostles drift in *Colossians* 2. "to take us higher then Rudiments, which perish with the using.

I answer, I would fain have him shew me where any New Testament Ordinance is called a Rudiment? for there he laboureth to take them off from legall Ordinances.

2. I would know, whether the Scriptures written with Paper and Ink, be not as meer a Rudiment, as the Word written in stone? And yet one is taken away in respect of the manner of writing, that is the Law; Doth not this tend to the overthrow of all the Scripture?

3. Those Rudiments are, and are joyned with traditions and commandments of men: And so are not the Ordinances that Christ, and his Apostles instituted, or commanded.

"Page 83. Master *Saltmarsh* saith, He believeth, as the Jewish Ceremonies wore out by degrees, so did *Johns* Baptism by Christs of the "Spirit; (I must decrease, but he must increase) which surely was spoken not according to the persons of *John* and Christ, but according to "their ministration; which was the great thing the Scripture taketh notice of. And Doctrine of Baptisms, *page* 17 He must increase, but I "must decrease; in which John intimateth, that the Spirit, or fire Baptism would by degrees eat up water Baptism; the Truth must eat out the "Ceremony, and the substance, the sign; And the more his Ministery and Baptism cometh in, the more mine must go out, *&c.* "And saith Master *Saltmarsh*, page 60. As in that figure of the Sacrifice, "performed by *Elijah* the Prophet, when the fire came down, and sucked up the four Barrels of water, so doth fire Baptism, suck up water Baptism.

This is another Reason, to prove Baptism with water Jewish, it seemeth by Master *Saltmarsh* his Book; but we shall find it no reason at all *Answer.*

for

Another reason whereby they would prove Baptism with water Jewish, is, because Christs Baptism of fire did eat up, or wear out Johns, he must increase, I must decrease, answered.

for it is not so out of doubt (as he saith) that *John* spake of that part of his Ministry, that was his washing or baptism; The Scripture saith not so, nor any circumstance that clearly holdeth out such a thing: And if the question was about Christs and *Johns* Ministration, why did not preaching Faith, and Repentance, wear out as a Jewish Ceremony, as well as baptism with water? for that was *Johns* Ministration as well as the other. Why doth not casting down Mountains, and raising up Vallies, to make the way of the Lord strait, wear out; for that was *Johns* Ministration. And yet that continueth, 2 *Cor.* 10. 4. casting down immaginations, *&c.*

But I think if the Scripture be looked well into, the meaning will appear to be thus. There came some to *John*, that seemed to be troubled that so many flocked after Christ; insomuch that (it should seem) *John* was not in the same estimation now, as he was formerly; (for all held *John* as a Prophet) But now they flock after Christ, and neglect *John*, John 3. 26. wherefore they thought that *Johns* reputation would go down, as *Joshua* did concerning *Moses*, when *Eldad* and *Medad* prophesied in the Camp; *Johns* answer importeth this, *John* 3. 27. for saith he, *A man can receive nothing, except it be given him from heaven*; As if he should say, He hath received it from Heaven, to draw men after him, and not so much to flock to me; ye your selves bear me witness, I said, I am not the Christ; ye think highly of me, and think none should be esteemed above me; But I ever denyed that I was the Christ, and he that is Christ is to have the preheminence. He that hath the Bride, is the Bride-groom; But the friend of the Bride-groom which standeth and heareth the Bride-grooms voice, rejoyceth: this my joy therefore is fulfilled. As if he should say, He is the Bride-groom, I am but his friend: and I rejoyce that he hath the Bride, that men gather to him; He must increase, but I must decrease; (*i. e.*) he must be more highly esteemed, and I must be less esteemed. Men have looked upon me as a Prophet, and questioned whether I was the Christ or no, *John* 1. 19, 20. It will appear now that he is the Christ, and so they shall gather to him more then to me: And they shall see, that he is more Excellent then I, which hath scarce yet appeared: And so he goeth on to set forth Christs excellency, to perswade with them to follow Christ, in the latter end of the Chapter, as he did with his two Disciples, *John* 1. 36, 37, 38. *Behold the Lamb of God*, to occasion his Disciples to go after him, and they did so; and yet not slight the Baptism of *John* neither, in regard of the excellency of his person, and office, above *Johns*.

Numb. 11. 28.

3. I would fain have him prove, that the fire sucking up the Barrels of water, was a figure of the Baptism of fire, which was to lick up that of water: where doth the Scripture shew it was a Figure of any such thing? If not, this is but Master *Saltmarshes* consequence, which himself calleth, a tradition of man, a false invention, Will-worship, *&c.* in his Exceptions. The Scripture is clear, it was for another end, to shew who was God; whether God or *Baal*.

1 Kings 18. 38, 39.

4. As I said before, so I say again, If he mean by decreasing of *Johns* Ministration, all *Johns* Ministration; and so consequently Baptism with water; Then preaching by word of mouth was to decrease, And repentance and bringing forth fruits: Calling upon men to bring forth fruits to repentance, is now to decrease; for this was *Johns* Ministration, and so sucked or licked up by Christ. And then all men may see whither this will tend. But John meaneth further his Message and Ministration as he was Christs fore-runner was to decrease. He was not long to tell the people of one that came after him; But within a little while Christ must increase (*i. e.*) Dye; and be buried, and rise again, and ascend. So that his Ministery did increase, in that those after that time could say, All is finished and fulfilled that tendeth to the work of Redemption: he is not only come, but hath done the work, and is gone into Heaven. But this doth not prove that Baptism with water, nor preaching the Word, nor calling men to repent, and bringing forth the fruits thereof, *&c.* doth decrease. Mat. 3. Mark 1. 1. *&c.*

Objection from *John* 4.

But God will be worshipped in Spirit and Truth, and not in any outward Ordinance. *Objection from John 4. God will be worshipped in Spirit and Truth, answered.*

I answer, Our Saviour there opposeth Spirit, and Truth, not to outward Ordinances: but to tying the worship of God to this or that place, which sheweth that God accepteth a Spirituall worship now in any place as well as at *Jerusalem*.

2. He doth not say, within in Spirit only, neither doth he tye them, from worshipping at *Jerusalem*; for they did worship there after, *Acts* 2. And those that prayed for *Peter*, it was at *Jerusalem*, much lesse doth he here intend to tye them from Gospel Ordinances; for saith he; *The hour cometh, and now is, when the true worshippers, shall worship the Father in Spirit and in Truth.* Now is; And yet he himself worshipped God afterward in Ordinances; for he preached afterward, and instituted the Supper with his Disciples; did not he worship the Father in Spirit and Truth, now? Acts 12. Verse 23.

3 Then why do these men offer to speak any sound of words, to instruct, or pray, or preach, or declare, or deliver their judgements, or exhort, or confesse Gods Goodnesse, or declare Christs love, *&c.* by word? Is their word Spirit, and Truth? Then why may not another mans word be Spirit and Truth also? and so any outward Ordinance of the Gospel, by the same rule.

4. I would ask, what is meant by SPIRIT and TRUTH; whether a mans own spirit, or Gods Spirit?

If a mans own spirit; Then this was a sin in time of *Jerusalems* worship, to worship God in their own spirits, as well as now; 1 *Kings* 12. *ult.*

If any say; the Spirit of God within a man, or that his spirit should be

be with God when he worshippeth: I say, that was required then as well as now, 1 *Sam.* 12. 24. *Josh.* 24. 13. There is Spirit and Truth required, yet that took them not off from observing legall Ordinances then; No more doth worshipping God in Spirit and Truth, take the Saints off from observing Gospel Ordinances now: as *Paul* saith, *Rom.* 1. 9. He served God in his spirit, in the Gospel of his Son; and yet this man preached, and conferred, and prayed by word, and brake bread, *Acts* 20. And was Baptized with water.

If it be in Spirit, (*i. e.*) the Spirit of God; Then I would ask, whether the Spirit of God do not speak in Scripture, as well as in these mens hearts, and tongues; seeing they say, They are not infallible? *Did not holy men of God speak as they were moved by the holy Ghost?* 2 Pet. 1. 21. Doth not Christ say, *The words that I speak unto you, they are Spirit, and they are life*, John 6. And *Stephen* calleth this the holy Ghost, *Acts* 7. 51. 52 And *Peter* calleth the word in the Ministery of *Noah*, the Spirit of Christ, 1 *Pet.* 3 :19. Now then, those that worship God according to his word in the New Testament, in such Ordinances as the Word holdeth forth; worship God in spirit, in regard of the matter of worship: And such the Father seeketh to worship him.

And so he worshippeth God in Truth, that worshippeth not only from true principles of Christ, who is truth; In that truth: But worshippeth according to his word. For saith he, *Prov.* 8. *My mouth shall speak truth*; Truth, in opposition to perverseness.

But if they mean, by worshiping God in Spirit and Truth, to worship in heart, privately and secretly only.

1 Cor. 6. 20. 1. I say, this is contrary to the tenor of the Scripture; which calleth for glorifying God with our bodies, as well as with our spirits.

† *Gods design in man.* * *Some Beams &c.* 2. Then that which some of them cast upon us, may be retorted upon them, out of *Matth.* 14. 26, Master *Hassal*, Page 27. † saith, "The "Spirituall man cannot be seduced by false Prophets, that say, Lo Christ "is in this form, or that form * And Master *Saltmarsh*, Page 294. saith, "That to wait in any way of seeking or expectation, as the SEEKERS "do, is Antichristian, because there is no Scripture to warrant any such "restauration, or expectation of any such administration, *&c.* and "chargeth, *Mat.* 24. upon them, or Independents, or Baptism; Lo, here, "or lo there; in secret chambers, (*i e.*) in single fellowships (saith he) "chambers signifying upper rooms; These professing to be in higher "rooms as to Presbytery, Independency, Baptism, &c. † But you must take these mens Expositions to be infallible; for they prove it not by any Scripture,

† *My words.*

But see how the whole sentence agreeth to them.

1. He is in the Desart: The Church (say they) is in the wilderness' And not yet made Visible; And we are to be fed from inspirations and spirit from Christ alone; and no Ordinance to be made use of, What

is

is this, but to be in the Desart where Israel was, where was no outward fruits to sustain them in a way of ordinary providence, but extraordinary; Manna from heaven, &c. God is not seen nor enjoyed in any Ordinance, but immediately from himself; his Church is in the Wilderness, or Desart; and he is in his Church, and there you must have him. But saith Christ, *Go not forth, Mat.* 24. 26. (*i. e.*) forth of your Order, and Ordinances, and Obedience; neither to the Seekers, nor those others, to seek Christ in the Desart.

2. In the secret Chambers; that is, saith Mr. *Saltmarsh*, single fellowships. See how contrary to Scripture this is, was not Christ in the single fellowships of particular Churches in the Apostles times? Did he not say, he would dwell in the *Corinthians*, and yet a single fellowship, called out from the world, and Idolaters? And was in the middest of the seven Churches of *Asia*, single fellowships. 2. Apply this to others which say, Christ is in the Chambers; All within in heart and spirit secretly; he is not openly seen in Ordinances now, but privately enjoyed between God and a mans own soul, in spirit onely. Is not this to have him in the Secret Chambers? But saith Christ, believe it not. And the next words, Verse 27. shew, that Christs coming (if it be in Spirit) is made apparent, visible, like the lightening that shineth; and is not kept close within, as they say. And so Verse 28. maketh for gathering together into Visible fellowships. And mark it, He bringeth no Scripture to prove that by secret Chambers, are meant single fellowships; But the Scripture calleth the inward parts of man Chambers. The words of a Tale-bearer are as wounds, and go down into the Chambers of the belly. So that, he is in the CHAMBERS (*i. e.*) he is all within in heart, and spirit; Believe it not, saith Christ, To that, that he saith, Chambers is an upper room, and the Seekers conceive their fellowship an upper room to Presbytery, &c. I answer, I am sure THEY themselves do so for the generall, cry out, that those that use Ordinances, are low, and weak, they are not yet come to those high enjoyments as they are; So that by their own discription, they are the men that cry, he is in the secret Chambers private; as a Chamber in a Chamber, according to Scripture.

2 Cor. 6. 16, Rev. 1. 13.

Prov. 18. 8.

Objection from *Rom.* 14. 17.

The Kingdom of God is not meat and drink, but righteousnesse, and peace, and joy in the Holy Ghost: Whence some argue, The Kingdom of God standeth not in outward Ordinances, but inward injoyments.

Answ.

1. I would ask, whether the Apostle mean there by meat and drink, Gospel Ordinances, or some other thing? The Chapter speaketh not a word of Ordinances. But by meat and drink is meant, Either the difference of meats under the Law, as Verse 2. *He that is weak eateth herbs*, which they eat not in the Supper; or the meat sacrificed to Idols, which it was lawfull for them to buy in the Shambles, and eat, and yet some forbear, as Verse 24 25.

The Objection from Rom. 14. 17. *concerning the spirituality of Christs Kingdom, answered.*

2. Whether by Righteousnesse be meant; our Righteousnesse, or Christs? If Christs, whether his Righteousnesse imputed to us only, or inherent in us also? Whether to be made righteous by him only, as *Rom.* 5. 19. or to do Righteousnesse, and fruits of sanctification also; as 1 *John* 2. *ult*? If this Righteousnesse be meant, whether it be inward only, and no outward Righteousnesse at all to be acted by our bodies? If any outward, which is established, and which is abolished by Scripture?

3. I would ask, whether he that rejoyceth that the Word of God goeth forward, and others walk in the Truth, do not rejoyce in the Holy Ghost, as well as he that rejoyceth in his own feelings and assurances? according to 3 *John* 3. 4.

4. I affirm, in some sense, The Kingdom of God doth consist in meat and drink, in these outward things, 1 *Cor* 10. 32. *Whether ye eat or drink, or whatsoever you do, do all to the glory of God.* Now, the glory of God is part of his Kingdom, and *Paul* saith, *If meat make my brother to offend, I will eat no meat while the world standeth, rather then my brother shall offend*, 1 Cor. 8. *ult.*

5. Consider, whether by this Argument, preaching, and conference, and instruction, and words of prayer, and praise, and confessing of Gods goodnesse, and Christs love, and witnessing to God, and declaring our Judgements, our Experiences, &c. be not as clearly taken off, as other Ordinances, 1 *Cor* 4. 20. saith the Apostle, *The Kingdom of God standeth not in WORD, but in power.* You see, there is as little of the Kingdom of God in word, as in meat and drink. Why do they use any words at all, concerning God, or Christ, or the Gospel, seeing it standeth not in word, but in power? And their word is not power upon mens hearts, as Master *Saltmarsh* confesseth; and yet any man may see, the preaching of the Gospel, is called, the WORD of the KINGDOM, *Mat.* 13. 19.

6. And therefore, the meaning must be, The Kingdom of God consisteth not only, or principally in these, either in word, or meat, and drink, *&c.* as *John* 12. *He that believeth on me, believeth not on me, &c.* (i.e.) not only; And, *Labour not for the meat that perisheth*, (i.e.) only or principally; so it is here.

"Doctrine of Baptism, *page* 11. To bring signs or ceremonies into "the Kingdom of God, it rightly understood, is to act against Christ "glorified.

I answer; Is not his preaching, or the writing this Book, signs and ceremonies, and so no part of the Kingdom of Christ? Nay, doth not this make directly against the Scripture? for what are the Letters, and Sillables, but signs of spirituall things contained in them, or under them? So that by this tenet, the Scriptures themselves are no part of Righteousnesse, or of the Kingdom of Christ, if rightly understood: But that is false; for therein is the Law of Christ revealed, contained, and the mind of God set down. And

And saith he, "Page 16. *Paul* knew right well, that not any out-"ward thing was of any account in the Kingdom of God.

Then not these mens preachings, or testifying to God; for that is outward, and but outward: Nay, *Pauls* preaching was not of the Kingdom of God, it seemeth; for that was outward. This also maketh for the overthrow of the Scriptures of the New Testament, for much of it was *Pauls* preachings. "And (saith he) If there be faith and the Spirit, they "are sufficient to the Kingdom of God, without any outward Ceremony "whatsoever. *My words.* *The* Objectors *words.*

I answer; A ceremony is a command of God, to be observed in its time; so that to say Faith, without any work at all to appear before men; And the Spirit without any fruit to appear before men is sufficient, is strange. See if here be not loosnesse maintained by this Doctrine, though I cannot say, it was this mans intention.

"Page 21. He saith the Kingdom of God is only in spirit in the Saints; *The Kingdom of God is within you*, Luke 17. *The Kingdom of God is righteousnesse*, &c. Rom. 14.

Here he acknowledgeth, that the Kingdom of Christ is the Kingdom of God, contrary to his pleading in his Exceptions; And mark it, it is Righteousnesse, as well as peace; and that is, in conversation, as well as in affection: The grace of God teacheth that; *To deny all ungodlinesse and worldly lusts, and to live righteously, &c.* Tit. 2. 12. And that within you, is among you also: for it was not within the Scribes and Pharisees that opposed Christ, no otherwise then among them; the Saints being among them: for it is spoken to them, *Luke* 17. 20, 21. *1 Exception.*

"Page 21. He saith, The Kingdom of God cometh not with observation, as lo here, or lo there.

If he mean Churches, and Societies, as he seemeth, he may as well exclude Saints, unlesse he will take in all the men of the world to his Kingdom; for if it be in the Saints, it must be here and there. But Christ meaneth, it cometh not with that outward pomp of the world, as the Pharisees imagined. "He saith, The lightening is a glory without "figure, so shall Christs revelation, and coming in spirit be, *Mat.* 24. *As the lightening*, &c.

I answer, The lightening is visible; all the world may see it, and it carrieth the figure of fire. And withall, I wonder if Christ be not revealed in Spirit to some that walk in the use of Ordinances.

Objection from 1 *Tim.* 4. 8.

Bodily exercise profiteth little: But Godlinesse, *&c.* and all outward things are bodily exercise, as Baptism with water, the Supper, *&c.* *Objection from* 1 Tim. 4. 8.

1. Doth this Scripture say, That by bodily exercise is meant Gospel Ordinances? I find no such word, nor any thing to maintain it from the circumstances of the place. *Concerning bodily exercise, answered.*

2. You may plainly see, it is bodily exercise, opposed to godlinesse wherein there is nothing of God: Now there is something of God *Answ.* 1. 2.

in his own appointments: God meeteth his people in his way, *Isaiah* 64. 5. Thou meetest him that rejoyceth and worketh righteousnesse, to such as remember thee in thy wayes. And will any man say, that no outward Ordinance is called godlinesse? If they do, consider that place, 1 *Tim.* 3. 16. and there you may see preaching to the Gentiles, is a part of the Mystery of Godlinesse: And so by bodily exercise here, may be meant, things that are meerly of man, having no warrant from God, as appeareth, *verse* 7.

3. Consider, if in this place be not meant the exercise of men against the Gospel of Christ, in a backsliding Antichristian way, as Verse 1. 2 3.

4. Consider, if he do not here mean bodily exercise only of it self; the meer form without God, and the power according to 2 *Tim.* 3. 5. *Having a form of godlinesse, denying the power thereof*, &c.

5. Take it in their sense, he doth not say it profiteth nothing; but profiteth little: So that it maketh nothing for them.

Objection from Heb. 12. 26, 27.

Whose voice then shook the earth, but now he hath promised, saying, Yet once more, I shake not only earth, but heaven also, &c. Whence they argue, That God shook the earth, at the death of Christ, *Matth.* 27. 51. And now afterward he shaketh heaven (*i. e.*) Ordinances removeth them, that so nothing may remain but spirituall things, that cannot be removed, *&c.*

For answer to this, consider these few things.

The Objection from Heb. 12. 26, 27. *of shaking heaven and earth, answered,*

1. What time it is the Scripture speaketh of, in the word THEN, whose voice THEN shook, *&c.* We read of divers Earth-quakes; The Earth quaked at the giving of the Law, *Exod.* 19. 18. There was an Earth-quake at *Jonathan* and his Amour-bearers smitting the Philistims 1 *Sam.* 14. 15. An Earth-quake at the destruction of old *Babylon*, Isa. 13. 13. An Earth-quake in the wilderness of *Beersheba* in *Elijahs* time, 1 *Kings* 19. 11. Another in the dayes of *Uzziah*, *Amos* 1. 1. *Zach.* 14. 5. Another at the destruction of *Jerusalem*, *Isa.* 29. 6. and divers others, *Acts* 16. 26. An Earth quake at the death of Christ, *Mat.* 27. 51. which of these is here meant by the word THEN?

They say, That at the death of Christ. I say at the giving of the Law; for mark it, *Whose VOYCE then shook the earth*; And then the very voice of God shook the earth; see *Exod.* 19. 18. *Psal.* 68. 8. and 77. 18. But I read of no voice from God at the death of Christ.

But now he hath promised, saying, *Yet once more I shake not onely the Earth, but HEAVEN also.* What was that? And when was that?

Heaven and Earth shook at the destruction of Babylon, *Isa.* 13. 13. And Heaven and Earth shook at the death of Christ. The Earth quaked, and the vail of the Temple was rent: And so the Holy of Holies was

was discovered, which was a figure of Heaven; and so Heaven shook: And then he took away the things that might be moved, all the Jewish observations of Ordinances. And if any Ordinances be meant here, it is they: Consider what the Prophets saith, 2 *Sam.* 22. 4-9. And this shaking might hold till the utter destruction of *Jerusalem*, till one stone was not left upon another in the Temple; All these worships destroyed; for old Jerusalem was called Heaven, *Isa.* 65. 17. *Rev.* 21. 1. And consider, *Joel* 3. 16. with *Matth.* 24. 29. So the meaning is, He shook the earth at the giving of the Law, and at the death of Christ he shook Heaven and Earth too. And take one thing more to prove the shaking of the earth at the time THEN, was at the giving of the Law, and that is from *Heb.* 12 it self; look to the former verses, and among the rest of the terrible things there spoken of, he speaketh of a terrible voice of words, *verse* 19. And to the voice of words, which voice those that heard, intreated that the word should not be spoken to them any more. And there was the sound of a Trumpet, and the fury of a Tempest, yea the sight made *Moses* quake. Whether should the time THEN be referred but to this time?

Object. But the Apostle saith, Now he hath promised saying, shewing that this shaking was then for to come.

I answer, The word Now, doth not point out a time there, but a conclusive speech, like that *Heb.* 11. 1.

2. The Apostle relateth to a promise made before, which was spoken by *Haggai*, *Chap.* 2. 6, 7. *Yet once more, saith the Lord, I will shake Heaven and Earth, and Sea, and dry Land.* And when was that shaking, but at the coming of Christ? The desire of Nations shall come, *&c.* at his coming, and the setting up of a spirituall House; which was typed out by the second Temple.

3. The Apostle speaketh of things not to be shaken afterwards, but things that were shaken then, *Heb.* 12. 27. *Things that ARE shaken*, &c. And the Ordinances of the Law were then shaken, but not of the Gospel: I read of no such thing from God, and he was the shaker, and not man.

4. Consider, he speaketh of things that GOD will shake and remove, not man; If it should mean Ordinances, they must be moved by God, and not by man; And, I would fain see a Scripture for his removing them.

Objection from Revel. 21. 23.

They shall have no need of the Sun, nor of the Moon, to shine in it; for the glory of God did lighten it, &c.

That is, say some, Ordinances and Administrations. And Mr. *Saltmarsh*, Page 118. "There shall be a glory without Sun or Moon, or "Stars, or any such faint or weak, and low appearings, as gifts and Or-"dinances; but the Lord shall be their everlasting light, *&c.*

1. I would ask by what Scripture it will appear, that by Sun, and Moon, *Answer.*

Objection from Rev. 21. 23. Moon, and Stars, are meant Ordinances? I know none; nor can find none.

They shall have no need of the Sun, &c. answered. Consider the acceptations of Sun, Moon, and Stars. 1. Sun.

1. God himself, and Christ, are called SUN, *Psal.* 84. 11. *Mal.* 4. 2. But they shall have need of them, and have them, as the place shews.

2. Something in man, as his understanding, *Eccles.* 12. 2. or his arrogancy and haughtinesse, *Isaiah* 13. 10, 11, 12. and 24. 21, 22, 23. And in time of New *Jerusalems* glory, men shall not be out of their wits, they shall have need of their understanding, though not of their haughtinesse.

3. For persecutions and afflictions, *Cant.* 1. 6. *Mat.* 13. 16. And perhaps they may have need of them; as *Peter* saith, *Though now for a season (if need be) ye are in heavinesse.*

1 Pet. 1. 6.

4. Outward prosperity, *Jer.* 15. 9. *Amos* 5. 9. *Mat.* 24. 29. And they shall have abundantly of that, *Psal.* 72. throughout, and *Revel.* 21. *The Nations shall bring their glory and honour, and riches to it.*

5. The Revelation of God to man, *Micah* 3. 6. Now this they shall have need of, or else there will be no knowledge of God.

6. For the glory of Antichrist; or Antichristian light, the Sun of Antichrist, the light of the Beast, *Rev.* 16. 8. Now this, let it be Doctrine, or Ordinances, or what it will; they shall have no need of at all. And this I conceive is meant by the Sun here, and this is according to the Scripture.

2. Moon.

1. Something in man, as his Reason; which is changeable, and runneth through many things, *Eccles.* 12. 2. And mans own Reasonings, they shall have no need of, it shall be beaten down, 2 *Cor.* 10. 4. And would many that professe themselves members of the City, would not leave Gods light, as the Scriptures, and walk by this light of Reason only.

2. Jewish Ordinances, or Feasts; for at the new Moons they had Feasts, 1 *Sam.* 20. 5. *Psal.* 81. 3. Now they shall have no need of those things. But what is all this to Gospel Ordinances? And if the place mean so, I would have any man to shew me a Scripture to second it in this sense.

But Master *Saltmarsh* saith, They shall have no need of Star-light neither. He doth not mean the Morning-Star, Christ; I suppose.

Then by Stars are meant, either wandring stars, as *Jude* speaketh, false Teachers: And indeed they shall have no need of them.

Or Angels of Churches, Gospel Teachers; or means that point out Christ, *Revel.* 1. *ult. Matth.* 2. The Star went before them; Now if this be the meaning of all the faint appearances, that he speaketh of; Then I would ask why he, or any man living undertaketh to preach the Gospel? What is this but Star-light? If he were an Angel of a Church

Church, he did that which was needleſſe, it ſeemeth. Yea, and all his writings, and all their conferences, and bearing witneſſe to God, are but faint appearances; Lights on this ſide Chriſt; And ſo there is no need of any of it. Nay he doth ill to ſet up a light that the Church hath no need of, he might have ſpared his pains in writing this Book: It is a light on this ſide Chriſt: It is but a faint appearance, It is but *Some Beams, &c.* or *Sparkles*, &c. And writing is an Ordinance too, Oftentimes he ſaid unto me, ſaith *John*, *WRITE that thou ſeeſt.* If this be any light, it is a faint one, it is not Chriſt; It is not the Lord God. And he is the light of the New *Jeruſalem.* And if it be not light, then he did ill to ſet out darkneſſe, and call it, *Some Beams of that bright Morning Star, or Sparkles of Glory.* Rev. 1. 19. and 2. 1, *&c.*

Again, conſider the place ſaith, They ſhall have no need, *&c.* (*i. e.*) ſay they, not of Baptiſm with water *&c.* for ſay they, Men ſhould live upon Chriſt, and not upon any Ordinances. It is true, he is our life. But conſider whether this may not take in the Scriptures, for they are a light on this ſide Chriſt; and part of the outward Court, as Maſter *William Sedgwick* ſaith in his Sermon upon *Rev.* 11. His words are theſe, Page 191. "The outward Court is all your outward Profeſſions, Wiſ- "dom, Art, Knowledge, Gifts, Churches, Ordinances, and all that is "without the Temple of God; All that is without the Spirit of God, it is "given to the Gentiles, worldly Chriſtians, *&c.* It is given to them, Or- "dinances, SCRIPTURES, Gifts, Churches, Government; All "theſe things are the outward Court, They are given to the world, there- "fore leave them out, meaſure them not; They are the outward Court, "therefore take no pains about it; caſt it off, own it not, acknowledge "it not, meaſure it not; for it is not worth the meaſuring. And "*page* 192. But you will ſay, theſe are holy things, holy Or- "dinances, HOLY SCRIPTURES, holy Prayer, holy FAITH; Theſe "are the HOLY CITY of God; TRUE, and yet all theſe things are "given to the Gentiles, to be trampled upon, and troden under foot. And "Page 193. And of all the holy things of God that are outward, HOLY "ORDINANCES, SCRIPTURES, Churches, *&c* they "ſhall tread them under foot, and uſe them like Beaſts and Swine:) And ſo throw them away too, as ſome do; and not make uſe of them: Yet ſee, *Iſaiah* 8. 20. *To the Law, to the Teſtimony*, &c. And the * *Bereans* are commended for ſearching the Scriptures, for making uſe of this light. Mr. *Sedgwicks* words. *Trampling upon Scripture.* * Acts 17. 11. * Pſal. 19. 1. and Pſal. 8.

Again conſider, if it ſhould mean Goſpel Ordinances, he doth not ſay, There ſhall be no Sun, nor Moon; But you ſhall have no need of them. * Sun and Moon declare the glory of God. When the Sun ſhineth in the day time, though we have no need of the Moon; yet we ſee the work of God in it, and he is glorified: So that if we have no need of Ordinances, yet God will have his glory in our walking in the uſe of ſuch as he commandeth, before men. And if men have no need of

And the Scripture, Rev. 21. and 22. ſaith not, God ſhall be their light, but ſhall give them light, Rev 22. 5 & the glory of God did lighten it, Rev. 21. 23. And Gods glory appeareth in outward things, as above is ſhewed.

of Ordinances, to use them; being filled with the Spirit, and enjoy more of God in themselves; yet they shall meet God in his wayes, as *Isa.* 64 5. If not to receive, yet to return thanks and praise in the use of Ordinances.

Again consider, if this be meant Ordinances; The Scripture is so far from taking off from the use of them, that it sheweth they shall be more glorious, *Isa.* 30. *The light of the Sun, shall be as the light of seven dayes*, &c.

Objection, Dan. 12 4.

Objection from Dan. 12. 4. answered.

They shall run to and fro, and knowledge shall be increased, say some, They shall run to Ordinances, and from Ordinances; meaning Baptism, and the Supper.

A very likely Exposition; They shall run to that which God commandeth, and from it, and knowledge shall be increased. This is the increase of knowledge in them, as it was in *Adam*; He obeyed the Command, and ran from the Command, and knowledge was increased. But mark, his running from, was Satans perswasion; and knowledge was increased to his sorrow, *Gen.* 3. 5. So it is here, This perswasion cometh not of him that calleth us to run forward, and then backward again. That which was a cursed design of Satan, to increase knowledge in running from Gods Command, can never be the way of the Spirit now.

Gal. 5. 7, 8.

And therefore if we must take it in their sense, of Ordinances, it must needs mean false Ordinances of Antichrist, and the world; And so the Saints running to them, they know the vanity, the superstition, the emptinesse, the nothingnesse of them. And so by running from them again: They cleave more to Christ, and partake more of Christ. Or else Ordinances of the Law, which many that were dead did run to, And yet in time were taken off from them again; But what is this to Ordinances of the Gospel.

Rom. 14. 2.

Again consider, to run to and fro, signifyeth not the forsaking of the thing utterly; but rather a searching into all particulars of the thing. So it is said, The Prophet walked to and fro, 2 *Kings* 4. 35. yet in the house still. It importeth no forsaking either side of the House, but his frequenting both sides; Therefore the Hebrew is once hither, and once thither, So *Gen.* 8. 5. A Raven went to and fro, (*i. e.*) in going and returning: That fro, or going, was not an utter forsaking, but a returning again; signifying also a motion in the thing; So 2 *Chron.* 16. 9. *The eyes of the Lord run TO and FRO, through the earth*, &c. Doth it mean, his eyes run to his people, and from his people? No; but he is in every place watching over all his people; it sheweth his care and watchfulnesse over all. So *Zach.* 14. 10. *Jer.* 5. 1. *Ezek.* 27. 19. *Joel* 2. 9. If it should be Ordinances in their sense, it must needs mean the exercise of themselves in all Duties, Services, Word, Ordinances, and so knowledge is increased in all. But the sentence signifieth onely a Motion,

Motion, as appeareth, *Job* 1. 7. and 2. 2. A restlesse condition, *Job* 7. 4. *Psal.* 107. 27. A thing in motion, *Job* 13. 25. *Isa.* 33. 4. and 49. 21. *Jer.* 49 3 The sentence (run to and fro) holdeth out two things. 1. Motion. 2. Motion in the same thing named. So (if it be expounded ordinances) it signifieth activity and motion in them.

Objection from Daniel 12. 7.

The power of the holy people shall be scattered; Therefore there shall be no visible Church, nor Ordinances.

I answer; It is true the holy peoples power is scattered, if they mean visible Churches; and they of all men have scattered it. But the Scripture doth not say, The holy people shall be scattered from being Churches, or having Ordinances; for they cannot plead, that is the power of the holy people, for they call them forms: But it saith, their power shall be scattered: It seemeth by reason of oppositions, they shall not have that power to carry on the service of God, as else they might have. But what is this to Ordinances?

Objection from Dan. 12. 7. answered.

Objection from Daniel 9. 27.

He shall cause the Sacrifice and oblation to cease (*i. e.*) outward ordinances shall cease; for such were Sacrifices and oblations.

I answer; 1. Consider what it is that is here Propheſied of to cease, sacrifices and oblations; such Ordinances that were used of the Jews in the time of the Law. This speaketh not a word of Ordinances since the Law. When were ever any Gospel Ordinances called, sacrifices and oblations? And this is agreeable to what was fulfilled by Christ, for he caused the sacrifice to cease; according to *Col* 2. 14. and the Book of the *Hebrews*, especially the 9. and 10. Chap. but especially the 10. *Sacrifice and Offering, and burnt offering, and offering for sin thou wouldest not; then said I, Lo, I come,* &c. (*i. e.*) Christ.

Objection from Dan. 9. 27. answered.

Or if it mean not the Messiah, but the Prince that shall come (*vers.* 26) shall cause the sacrifice to cease, as it may do; for the violence of War, and such violence as was used by *Titus Vespasians* Army, might well cause the sacrifice to cease for the present. But this proveth not a period put to the sacrifice, if it were Gospel Ordinances; no more then *Nebuchadnezzars* prevailing against the Jews formerly, proved a Cessation of Legall Ordinances.

Objection out of Ephes. 4.

"Master *Saltmarsh* saith, *page* 38. The Baptism of Christ, is, that "one Baptism spoken of, *Ephesians* 4. *One Lord, one Faith, one Bap-* "*tism.* Hence they argue, This one Baptism is the Baptism of Christ, "or of the Spirit, and there is only this; therefore Baptism with water "is ceased.

Objection from Ephes. 4. 5. One Baptism, which say they is the Baptism of the Spirit, therefore that of water is ceased, answered.

I answer; All those ones, are with respect to the unity of the Spirit, which he exhorteth them to keep; now in keeping the unity of the Spirit, which is the bond of peace, there is,

1. ONE Body, yet this hindered not but in visible order of walking,

there was at that time many bodies, 1 *Cor.* 12. 27. *Paul* telleth the *Corinthians*, they were the Body of Christ. *Rom.* 12. 7. he saith, *We being many are one body in Christ*, speaking of the Romans that were Saints: The *Ephesians* were a Body, *Ephes* 4. 16. for the body was to be edified in love, by the members: now, no one member could edifie the universall Body (except an Apostle by his writings:) but this Exhortation concerneth every particular member; therefore he meaneth such a body, where the members had communion so as they might edifie one another. The Scripture speaketh of such Bodies which had administrations among them, which have in them, some to see, called, an Eye. Some to hear, called, the Ear. Some to administer, called, the Hand. Some to support called the Foot; which cannot be done in the generall, but in a particular body walking together; and yet all these are but one body in Christ, in the unity of the Spirit. So there were severall Bodies in *Asia*, *Rev* 2. and 3. and in *Gal.* 1. 1. and he himself confesseth particular Bodies, or Churches, *page* 306. yea, and visible Churches, *page* 145. and 175. yet all but one in unity of the Spirit. So *Paul* calleth Christ, *The Apostle of our profession*, Heb 3. 1. yet this hindered not the being of twelve Apostles in those times: And they are to be acknowledged Apostles of our Profession too. So that this arguing is but a sound without substance.

2. ONE SPIRIT in the unity of the Spirit; and yet this hindereth not, but there are seven spirits also, *Revel.* 1. 4. And seven Spirits of God too, *Rev.* 4. 5. There is a spirit of Adoption, *Rom.* 8. 15. A spirit of burning, *Isa.* 4. 4 The Spirit of Christ, 1 *Pet.* 1. 11. The spirit of Councell, *Isa.* 11. 1. The Spirit of God, The Spirit of Glory, 1 *Pet.* 4. 14. The Spirit of Grace, and supplications, *Zech.* 12. 10. The spirit of Judgement, *Isai* 4. 4. The spirit of Knowledge, *Isa.* 11. 2. The spirit of Life, *Rev.* 11. 11. The Spirit of the Lord, The spirit of Meekness, 1 *Cor.* 4. 21. The Spirit of Promise, *Eph.* 1. 13. The spirit of Prophecie, *Rev.* 19. 10. The Spirit of Truth, 1 *John* 4. 6. The spirit of Understanding, *Isa.* 11. 2. The Spirit of Wisdom, *Ephes.* 1. 17. And there be divers operations and administrations, yet the same spirit, 1 *Cor.* 12. 4, *&c.* There is the Spirit, and the manifestation of the Spirit in severall gifts; The word of Wisdom, the word of Knowledge, Faith, Miracles, Healings, *&c.* yet all one in the unity of the Spirit. So this Baptism, though there be severall Baptisms, as Baptism with water, baptism with the holy Ghost, Baptism of sufferings; yet but one, because they flow all from Christ, as their Author and maintainer. And thus the fruits of the Spirit; love, joy, peace, *&c.* and the gifts of the Spirit, the word of Wisdom, the word of Knowledge, Faith, Miracles Healing, *&c.* are but one Spirit; and yet you see a spirit of Wisdom, a spirit of Judgement, a spirit of Promise, but in unity of spirit but one

3. There is ONE HOPE of your calling, yet the Scripture mentioneth more. Sometimes Christ is called our hope, 1 *Tim.* 1. 1. Sometimes

times the expectation of the Saints, concerning any particular they look should be made good to them; so the expectation of the Resurrection of the dead, both just and unjust is called, their hope towards God. To wait for a thing we expect, is called, hope, *Rom.* 8. 24. and this is begotten by experience, *Rom.* 5. 4. therefore it is the grace of waiting, and not Christ himself; sometimes the Saints in the presence of the Lord at his coming are said to be their brethrens hope, 1 *Thes.* 2. 19, 20. yet all these three are one in unity of Spirit; and none of them ceased, because there is ONE hope of our calling. Acts 23. 6.

4. ONE LORD. Why, saith the Apostle, There are Lords many, yea and lawfull Lords too; Kings, Magistrates, Governours; yea the Husband is the Wives Lord, 1 *Pet.* 3. 6. yet all these but one in unity of spirit; and none of them ceased because of this. Rom. 13.

5. ONE FAITH; Faith is taken in several acceptations, as sometimes for the Gospel, the word of the Gospel, *Acts* 13. 8. *Gal.* 1. 23. 1 *Tim.* 1. 19. and 5. 8. *James* 2. 1. Sometimes the faith of God (*i. e.*) his Truth and Righteousnesse towards man, *Rom.* 3. 3. sometimes a fruit of the Spirit, whereby a man receiveth Christ, and believeth on him, *Gal.* 5. 22. *The substance of things hoped for, the evidence of things not seen*, Heb. 11. 1. Sometimes to be convinced who is the Christ, is called, faith, or believing, *John* 2. 23, 24, 25. Sometimes the profession of him, is called faith, as that of *Simon Magus*, Acts 8. and *John* 6. There were many that did believe in profession, and did not believe in truth; the stony grounds profession is called, believing, *Luke* 8. 13. And we are exhorted to hold fast the profession of our faith, *Heb.* 10. 23. And there is faith, that is receiving of Christ, *John* 1. 12. And yet there is but one faith in the unity of the Spirit. There is faith, and the profession of faith, yet all these flow into one in unity of Spirit.

6. There is ONE GOD, saith the Apostle, *There are gods many*, and lawfull gods too; *I said ye are gods*; speaking of Magistrates: yet in unity of spirit but one God. 1 Cor. 8. Psal. 82.

7. ONE FATHER, yet there be true reall Fathers upon earth, that many of the Saints acknowledge, and honour; Fathers of our flesh; *Honour thy Father and Mother.* And those that beget them to the faith are called, their Fathers. So *Paul* calleth himself, the *Corinthians* Father, 1 *Cor.* 4. 15. And calleth *Timothy* his own Son, and *Onesimus*, whom he begot in his bonds; and yet but one Father in unity of spirit. But will all this, or any thing from this Scripture, prove that which Master *Saltmarsh* driveth at; That because there is one Baptism, therefore baptism with water is ceased? Did it prove that baptism of gifts was ceased, when *Paul* wrote this? for he saith, there IS one Baptism; he saith not, there shall be but one. And that of gifts was then in being, and that of water too; But they are all one in unity of Spirit, being either administred by the Spirit, or revealed and Authorized, by the spirit in Scripture. Heb. 12. 1 Tim. 1. 2. Philemon 10

Again obſerve, he ſaith, there is one (he doth not ſay, there *is* BUT one) when he ſaith, there is one Body, doth he mean but one. There was the Body, the Church; there is the bodies of the Saints, which are the Temples of the holy Ghoſt. He doth not ſay, which he meaneth there. There were then ſeverall Bodies, or Societies of the Saints, there is one body ſaith he; Doth he mean the Viſible Church at *Corinth*, *Epheſus*, *Galatia*, the ſeven Churches of *Aſia* were falſe Churches, or no Churches? or ceaſed now? Why then doth the Spirit in Scripture call them Churches? And if they were all true Churches, and yet but on Body then; And the ſeverall Baptiſms I named, all true; and yet but one Baptiſm then: what hindereth that it may not be ſo now?

And when he ſaith there is one Spirit, doth he mean, the ſeverall adminiſtrations, and operations, and gifts, and manifeſtations of the ſpirit were then ceaſed? Were not they the Spirit of Chriſt? Was the ſpirit of wiſdom, and of a ſound mind, and the ſpirit of Promiſe, and ſpirit of Prophecy, *&c.* falſe ſpirits, or ceaſed now? Truly no ſuch thing, the Scripture ſpeaketh contrary; and yet one Spirit.

And when he ſaith, There is one hope of your calling, (*i. e.*) Chriſt our hope; was the waitings of the Saints, and their expectations, yea and the Saints themſelves nothing now? Were they aboliſhed, ceaſed, a ſhadow, *&c.* No ſuch matter. Why, but this will follow upon as good reaſon as the other.

And becauſe he ſaith, *There is one Lord*, were Magiſtrates ceaſed? and Husbands ceaſed? And becauſe he ſaith, *There is one faith*, was preaching of the Goſpel ceaſed? Or conviction who is the Chriſt, or profeſſion of him ceaſed? Or becauſe there is one God, was Authority of Magiſtrates ceaſed? And becauſe there is one Father of all, were men, fathers of their children ceaſed? Or begetting men to the faith ceaſed? But if theſe follow not, as they do not: neither will it follow, That becauſe there is one Baptiſm, that therefore the Apoſtle muſt needs mean here, there is but one; and the baptiſme of water is ceaſed: or that the Saints are to acknowledge no more, or practiſe no more; for all the other will follow upon as good conſequences as this, and this is but a conſequence. But that would be a manifeſt falſhood, if we ſhould ſay it, and directly againſt the Scripture. Therefore ſo muſt the other be.

"He ſaith, *page* 127. upon *Epheſ.* 4. That where it is ſaid, for the perfecting of the Saints, *&c.* It hath relation to the tenth Verſe, that ſpeaketh of Chriſt aſcended, that he might fill all things; and this of the perfecting of the Saints is only an expoſition, or interpretation of the tenth Verſe in the work of the Miniſtery, or the glorious and ſpiritual adminiſtration of himſelf upon his, and to bring them all into the unity of the faith, *&c.*

I anſwer, That he perfecteth the Saints, it is true: but the means by which he perfecteth them, is by the gifts he gave; and therefore they

they are to continue till we come to the unity of the faith, and not to ceaſe; I mean the ordinary Paſtors and Teachers. And this to fill all things, may as well be read to fulfill all things; and ſo it hath relation to the fulfilling of the Scripture that Propheſied of his Aſcenſion, and giving gifts, *Pſal.* 68. 18. and not only of his filling the Saints from himſelf. And therefore for the perfecting of the Saints, &c. dependeth upon the words fore-going more properly, then upon the tenth Verſe. And ſo Maſter *Saltmarſh* himſelf is pleaſed to expound another Scripture, *Matth.* 28. 18. He baptizeth ſaith he, in their miniſtration, ſo I ſay, he filleth in their Miniſtery, *&c.* And he ſaith again, *page* 128. and 129. none can perfect the Saints but Chriſt, not Apoſtles, *&c.* I anſwer; As Inſtruments others may, but not as the main workers: And ſo the Scriptures, are ſaid to make the man of God perfect, 2 *Tim.* 3. 16. And ſo the Apoſtles are ſaid to be workers with God. And ſo *Paul* telleth the *Corinthians* he had begotten them, meaning as an Inſtrument in Gods hand. And ſo they may as well perfect, as beget. But this by the way, becauſe I was anſwering an Objection grounded upon that Chapter.

Mr. Saltmarſh *his expoſition of Chriſts perfecting the Saints,* Eph. 4. 10. *Examined.*

1 Cor. 4.

Some ſay, they wait for an Adminiſtrator, for a new Command, as *Joſhua* when he circumciſed, after Circumciſion had been neglected, *Joſhua* 5. For a new inſtitution to Baptize, and break bread, *&c.*

Anſwer, *Joſhua* did not wait for a new Inſtitution to Circumciſe, becauſe Circumciſion had been corrupted, and loſt; for it was not loſt: for though they had not Circumciſed after they came into the Wilderneſſe, yet there was Circumciſed perſons among them; *Joſhua*, and *Caleb*.

That ſome wait for a new inſtitution, or command to baptize, and break bread, anſwered. Wherein Joſh. 5. 2. *&c. is cleared.*

2. This was no new Inſtitution, but only a command, minding them of, and quickning them to their duty; and calling *Joſhua* to do that which had been neglected: not an Inſtitution to that which was not before. For that is an Inſtitution, when that is commanded that was not done before the firſt Command. And we muſt look for no more new Commands, but what we finde in Scripture: for ſo ſaith the Lord, *Rev.* 22. *If any man adde to the words of the Propheſie of this Book; God ſhall adde to him all the plagues written therein.* But that Propheſie ſpeaketh of no new commands, which were not then in force.

3. Circumciſion was not loſt through the over-ſpreading of Idolatry, Antichriſtianiſm, Corruption; for if ſo, then it had been more likely to have been loſt in Ægypt: But neglected for a time; therefore here was no new inſtitution.

4. Circumciſion was omitted upon a ſpeciall reaſon, as may appear; becauſe they were in their travell, and journey; and while they were ſore, they were unfit to travell, as appeareth, *verſe* 8. And in their journey they were to wait upon the Lords motion, when the cloud removed, whether by day or by night: Therefore till they were come to be ſetled in *Canaan*

they

they omitted it, as being prejudiciall to their journey. This reason is clearly given (though some deny it) in the fifth and sixth Verses; they were not circumcised, for the children of Israel walked fourty years in the Wildernesse, *&c.* The reason why *Joshua* Circumcised, is given, because they were not Circumcised, from the dayes of Ægypt; the reason why they were not Circumcised is given, their walking in the Wildernesse, their travels and journey. So that when this speciall reason was taken away, that they were come into Canaan; then he Circumcised.

5. The case was not with them as it is with us, we have now a written Word, the Scripture to be our rule; they had none but by tradition, or extraordinary revelation, till the Law was given upon Mount Sinai. And when God minded *Moses* of ordering and eating the Passeover, *Exod.* 12. 44. 48, *&c.* he intimateth, That either the Passeover was not eaten, after the first eating of it in the Wildernesse, till they came into the Land of Canaan; for at the first eating thereof, they that came out of the Land of Ægypt were circumcised; and he saith, No uncircumcised person shall eat thereof. And besides, he speaketh of Strangers joyning themselves to them, and eating thereof, which was done in the Land, for I read not of any Stranger joyning to them in the Wildernesse; or else, if it was eaten after the first time in the Wildernesse, then it is more clear that Circumcision was neglected upon that speciall reason of their travels, which they could not do, and wait upon Gods removes; and therefore it was let alone upon a speciall reason, as it should seem by speciall dispensation, till they came into the Land of Canaan. But we have a Law given by Christ to walk by, and need not walk by tradition: which is ground for us, to use those Ordinances that have been corrupted by Antichrist, though we have no new institution of speciall revelation from Heaven, but the movings of the Spirit of God, and the Scripture, to our duty.

Exod. 12. 48.

Objection from 2 Pet. 3. 10.

But the day of the Lord will come as a Thief in the night, in the which the Heavens shall passe away with a great noise, and the Elements shall melt with fervent heat; the earth also, and the works that are therein shall be burnt up. The objection is thus framed; The Heavens, and Elements, and Earth, say they, are the Ordinances that men have made a Heaven of, and are Elements of this World, Water, Bread, Wine, *&c.* Now in the Day of the Lord (*i. e.*) when Christ revealeth himself more fully to the Soul, the Heavens (*i. e.*) Ordinances, shall passe away with a noise, with great stirs and combustions: And the Elements with heat, (*i. e.*) the fire of the Spirit shall burn up all these observances. "Mr. *Saltmarsh*, page 258. "saith, *The day of the Lord will come*, &c. *in the which the heavens shall* "*passe away with a noise, &c.* which is a Prophecie not only of the last "Judgement, but of the particular Judgement upon former Administra-"tions IN a Christian, which is figured out in the Heavens, and "Earth, and Elements; which are those more lesse glorious Administrations;

"ſtrations: And the fire is the triall by the Spirit of God, which as fire burneth and deſtroyeth. Others ſay, the Heavens were Miniſtrations, (*i. e*) of Ordinances.

Anſw 1. I ſhall require a Scripture, where any Goſpel Ordinance is called either Heaven, or Element, or Earth; for I dare not take Scripture of a private interpretation.

The objection from 2 Pet. 3. 10. *concerning heaven and earth, and elements being conſumed, anſwered.*

2. Maſter *Saltmarſh* ſaith, It is former Adminiſtrations IN a Chriſtian, ſo that this croſſeth, both others that expound it of externall Ordinances, and himſelf alſo that driveth at the ſame thing; for externall Ordinances are not IN a Chriſtian.

3 Conſider, the ſcope of the Scripture is to ſhew that there is a day of perdition for ungodly men, as ſure as ungodly men were deſtroyed in the old world, *verſe* 6,7. and that was a generall day; So is this, and Maſter *Saltmarſh* confeſſeth as much; (though he ſay not only, but proveth not his expoſition) therefore no ſuch particular day as they ſpeak of. But in theſe two Verſes, 6, 7. conſider;

1. The world that periſhed by water, was not former Ordinances, but people, wicked men; yea the form of Heaven and Earth was for the preſent quite marred, and nothing but ruine ſeen in neither. So in the ſecond, it ſhall not be the deſtruction of ordinances, but wicked men; wherein the frame of Heaven and Earth ſhall be as much ruined by fire, as the other was by water.

2. Conſider, in the former deſtruction there was materiall water at the Flood; And therefore what reaſon can be ſhewed that here ſhould not be meant alſo, materiall fire for the deſtruction of this?

To that which ſome object that the earth ſhall continue after the generall day;

I anſwer, 1. No Scripture ſaith ſo.

2. Suppoſe it do, yet it hindereth not, but the earth and the things therein ſhall be burnt up (*i. e.*) deſtroyed by fire, as the former was deſtroyed, with the works therin, by water; till it was a new repleniſhed.

3. If I ſhould grant them, that this is meant Ordinances; I think all that underſtand themſelves, will confeſſe, we are not to lay them by, till God hath put a period to them. Now the time of their Conſummation, you ſee here, is the day of Judgement, and perdition of ungodly men: Therefore unleſſe they can prove the day of Judgement, *&c.* is now, it is not the time of ceaſing of Ordinances, if that ſhould be the meaning: but after that day we read of nothing afterwards, but the Godly going into everlaſting life, and the wicked into everlaſting condemnation, and perdition, *Mat.* 25. *ult.*

4. It is ſaid, The Heavens being on fire ſhall be diſſolved, *&c.* Mark it, the Ordinances are never called Heavens. But if any ſay, men have made them their Heavens, and thought they could not be ſaved without them. I anſwer, in that ſenſe, Heaven may paſſe away, and Elements,

and

Phil. 3. 9. Psal. 18. 2. and Earth, and all things; the Saints shall never rest upon them, to make them their foundation, nor trust, nor confidence, nor God. But this maketh no more for the CEASING of them, then because man hath made Gold his hope, therefore he shall never use Gold more; Job 31. 24. The making it his hope shall cease, but he may use it still. So it is in this case.

But for better understanding of this place, consider what in Scripture is called Heavens.

1. The Air; therefore Fowles are called, Fowles of Heaven. Sometimes the Spheares where the Stars are; therefore called, the Stars of Heaven. Sometimes the holy place where God is, the high and holy place, *Psal.* 26 6. And so it is a state of happinesse and glory, *Mat.* 5. 16. Sometimes for a state of dignity, a high state, *Amos* 9. 2. *Isai.* 14. 20. Sometimes for the Church of God, *Rev* 6. 14. and 12. 1. Sometimes heavenly spirituall things, *Phil.* 3. 20. Sometimes God himself, *Matth.* 19. 21. *Dan.* 4. 26. I find no other acception of Heaven in Scripture. Now there is no reason can be shewed that God himself, or spirituall things, or the Church of God, or happinesse and glory, or the high and holy places where God is said to dwell shall be dissolved: Therefore it must needs mean either the Airie or Starry Heaven, or the high and lofty state of man, either within them, or without them, exalted against Christ; but what is this to Institutions and Ordinances of Christ?

Rev. 19. 17. *The severall acception of heaven.*

But some plead for the ceasing of Ordinances, and of the whole ministration of the Primitive times, as well Preaching, as Baptisme, and Supper, *&c.* thus.

D. P. 1. "Say they, The Apostles did fore-see, and fore-tell of a time of "Apostacy, and Gods with-drawing from that Ministration, and that the "Man of Sin should set himself up in the Temple, and Ordinances, and "Worships, where God did sit before, 2 *Thess.* 2. 3, 4. For therefore the "Man of Sin got into them, because God had accomplished his pleasure in those Administrations.

That God had accomplished his work in the primitive Ministrations, and therefore the Apostles foretold of Apostasie, and falling away, answered.

I answer; I never read that the sinfulnesse of man, or his falling away, put an end to any ordinance of God; but by God himself: for if so, then *Judahs* corrupting Gods ordinances so often as they did, under their Idolatrous Kings, should have put an end to those Ordinances: But that is false, for they continued till Christ came, notwithstanding the corrupting of them by men, and falling away of *Judah* so often, in respect of pure worship; therefore saith God, *Mal.* 3. 7. *From the dayes of your fathers ye are gone AWAY from mine Ordinances, and have not kept them; RETURN unto me saith the Lord,* &c. And this was in Tythes and Offerings, and other Ordinances wherein God saith, he was robbed: as the following Verses shew. So that you see, mans falling away from Gods Ordinances, doth not put an end to them; for God calleth upon them to RETURN.

2. That place in the *Thessalonians*, doth not shew an end put to the Primi-

Primitive Administrations; for then there must be an end put to preaching, and believing also; *for faith cometh by hearing, and hearing by the Word preached*; and that was a Primitive Administration. And the Scripture saith expresly, 1 *Tim.* 4. 1. *Some shall depart from the faith*: And Doctrine was corrupted by the man of Sin, as well as other Administrations. Yea, and *Paul* telleth *Timothy*, *The time will come when men will not endure sound Doctrine*, 2 *Tim.* 4. 3. So that by this Argument, there is an end put to all sound Doctrine, preaching the Gospel, and Faith; which is false: For the Gospel is to be preached to every creature under Heaven: and every creature lived not before the falling away. So that you see this is deceitfull arguing.

The first Reason he sheweth, "That God had done his pleasure in "that first ministration, and so it was ceased; is, because if not so, "then there is a power able to crosse the power of God, which is Athe-"sticall to imagine.

His first reason, That if God had not done his pleasure in that ministery there is a power able to crosse the power of God, answered.

I answer, The consequence is unsound, and followeth not; For God suffered Israel to apostate from his Ordinances, and Administrations, in regard of the purity of them; And yet God had not done his pleasure in them, neither was there a power able to crosse the power of God. It is prophesied *Mat.* 24. 29. After that tribulation there spoken of, the Stars shall fall from heaven; If by Heaven there be meant the Church, and by Stars, the Ministers or Angels, as in *Rev.* 1. Then it will follow by this arguing, that there is now no ministration, no Stars or Angels to minister in the Churches. And if Gods own people be the Angels, as Mr. *Salt-marsh* saith; And the Angels be Stars, as Christ saith; Then their falling away putteth not an end to their ministration, though it cloud it for a while.

3. Consider, that in those times of Antichrist, and the prevailing of the Man of Sin, all did not fall away, as I have proved before: But God had his remnant still, that stuck to him, and worshipped not the Beast, nor wandered not after him; And therefore that ministration was not terminated at that time: For, because some fell away, it will not prove that the Ministration is ended, and Gods pleasure done in it, no more then because the stony-ground hearers fell away, it putteth an end to the preaching of the Gospel, and hearing the Word. Nor because some shall depart from the Faith; therefore it is put to an end; and God hath done his pleasure in the ministery of Faith: And because many follow the pernicious wayes of false Teachers, therefore it putteth an end to the way of truth. Mat. 13.

4. God sometimes permitteth things to come to passe in his providence, when there is no power able to crosse the power of God neither. He suffered *Peter* to deny and forswear his Master; and yet no power able to crosse the power of Christ in it; neither had Christ done his work in *Peter*, nor his ministration: And all the Disciples forsake him, and flee; and yet God had not done his work in them, &c. John 13, *ult.* Mat. 26. 56.

2. "His second Reason, that God had done his work in them *is*, Be-
"cause before he suffered them to be ruined, the Apostle saith, the Man
"of Sin did work in his dayes, but was hindered of his purpose; for that
"which hath let, will let, untill it be taken out of the way, or removed,
"or withdrawn; And what is that? why it was the glorious power and
"presence of God, which did accompany that Ministery against all that
"should oppose it, or seek to destroy it, till the Lord had accomplished
"his pleasure in it, 2 *Thes.* 2. 7.

His second reason, That Gods glorious presence opposed whatsoever would have ruined it, answered.

1. I answer, It is more likely that he that letteth (though the power and hand of God is chief in all) was the Roman Emperours, that hindered the rising of the Popes, or shewing of themselves in such a way of Authority as they do, till they were taken out of the way; for till then, the Popes had not got both Powers, Ecclesiasticall and Civill, for he saith, He will let, untill HE be TAKEN out of the way. Now who shall take God out of the way, if it mean him, and his power? It should rather have been, till he remove himself out of the way: But this word TAKEN sheweth some other Let, that God had appointed to hinder for a time.

2. In this revealing of the wicked one, or Man of Sin, God put not an end to his Administrations; but made way for execution of vengeance upon the wicked, that they might be brought to destruction, and just recompence for their wickednesse, as appeareth, 2 *Thess.* 2. 10, 11, 12. *He shall come with all deceiveablnesse of unrighteousnes in them that perish, because they recieved not the love of the truth, &c. that they might all be damned, who believed not the truth, but had pleasure in unrighteousnesse.* And mark it, here is the cause of his appearing (I mean Antichrist) *And for this cause God shall send them strong delusions, that they should believe a lye.* Not to put an end to the ministrations of the Primitive times, but as a just punishment of hypocriticall, and false-hearted Professours: Therefore he exhorteth the *Thessalonians*, and in them all other Believers, and Churches of Christ, to stand fast, and hold the Traditions or Ordinances that they have been taught, either by word, or the Apostles Epistles; And prayeth that God may establish them in every good word and work, *verse* 15. 17. It seemeth he foresaw a time wherein the Saints should be staggered by some men.

"He saith, *Nero*, and the desperate Jews were resolved to destroy
"that Ministration, and left no means unattempted to accomplish it, as
"the tearing and hailing of the Apostles, the raising of uproars and mu-
"tinies against it, and the casting of slanders upon it, saying, They de-
"nied their Laws; and all to destroy that Ministery: yet they could not
"prevail untill the time that God had done his work in them.

Phil. 1. 12, 13, 14. 2 Tim. 2. 9.

I answer, The destroying of persons that carry on a Ministery, putteth no end to the Ministery: *Paul's* being bound, did not bind the Word of God; *Saul's* making havock of the Church, put not an end to the Church.

2. If

2. If he take this prevailing of the man of Sin, to put an end only to Baptism and the Supper, I would see his proofs for those particulars: If to all the Apostles Ministery, that they ministred; Then see what followeth.

1. It putteth an end to preaching the Gospel; for that was part of their Ministration; and so he saith, "They could not prevail against *Paul*, "2 *Tim.* 4. 16, 17. because the preaching was not then fully known; that "is, That the fulness of the Ministery was not then brought to light, "and nothing could prevail untill that was done. But this is a false conclusion.

2 Tim. 4. 16, 17 expounded.

For 1. *Paul* charged *Timothy, That the things he had heard of him, he should also commit to faithfull men, that might be able to teach others also*, 2 *Tim.* 2. 2. So that after Generations were to preach the word, as well as that wherein *Paul* lived.

2. The Scripture saith, *That by me the preaching might be fully known*; It doth not say the Ministery is ended, but that *Paul* might do all the work he was appointed of God to do, and then it was fully known by him, that HE might fulfill HIS Ministery, as he exhorteth *Timothy* to do his: And the preaching was not fully known by *Pauls* mouth alone; Therefore it meaneth either that which he was to do, or else that he might live till he had set things in order, and taken order that preaching the Gospel might be carried on after his death, 2 *Tim.* 4, 5, 6. saith he to *Timothy, Make full proof of* (or fulfill) *thy Ministery*; Why? *For I am ready to be offered up, &c.* So that there was a Ministery of preaching after *Pauls*, and therefore that Ministery not ended by him, nor the preaching fully known: And the *Geneva* Translation readeth it, *That the preaching might be fully* BELIEVED; and I hope it will be granted there were Believers both when the Man of Sin prevailed, and since: if not, then the men that maintain this Tenet are no Believers. Other Translations read it, *That the preaching might be fulfilled to the uttermost.* That was *Pauls* own preaching, and then *Paul* must die: But what is this to the ceasing of the preaching of the Gospel?

Again, If God had done his work in the Apostles Ministery, when the Man of Sin was revealed according to the *Thessalonians*, and so it was to cease; Then God had done his work in reconciling sinners to himself: for their Ministery was a Ministery of reconciliation, 2 *Cor.* 5. 18. And prayer is ceased, and preaching of the word, for this was their Ministery, *Acts* 6. 4. Then God hath no work in converting of Souls, for this was their Ministry, *Acts* 21. 19. Then God hath done his work with the New Testament, and the Spirit; for this was their Ministration, 2 *Cor.* 3. 6. with 4. 1. Then God hath done his work of perfecting the Saints, and of edifying the body of Christ; for this was their Ministery, *Ephes.* 4. 11. Then Christ hath done writing his Epistle in the heart of his people; for this was their Ministery, 2 *Cor.* 3. 3. Then

Sad consequences, If God had done his work in the Apostles Ministery by the prevailing of the man of Sin.

God hath done his work in releeving of the Saints; for this was their Miniſtery, 2 *Cor.* 8. 4. But all this is untrue, therefore the other is as untrue and groundleſſe from that Scripture, or any other Scripture. But if he mean in outward gifts or Miracles, I confeſſe God had done his work in them, for confirming the word then ſpoken: So the Man of Sin prevailed againſt them, and they ceaſed for the preſent. But for other things, the Scripture hath not ſo much as a ſhadow of proof. *Paul* muſt fulfill his Miniſtery, 2 *Tim.* 4. 17. *Timothy* muſt fulfill his Miniſtery, *verſe* 5. *Tychicus* muſt fulfill his Miniſtery, *Col.* 4. 17. So other ſpirituall men; but this proveth nothing that that Miniſtery is ceaſed: But when they had done their work, others muſt carry it on.

"So that (ſaith he) Gods with-drawing his irreſiſtable power from "that Miniſtery, and ſo gave way to the Man of Sin, was a clear teſti- "mony that God had done his work in it? and now the Man of Sin muſt "bear ſway in uſurping, and corrupting that Miniſtry, *&c.*

1. I anſwer; God did not withdraw his irreſiſtable power from that Miniſtery, unleſſe it were from thoſe Miracles and Gifts that I ſpake of before, becauſe the reaſon of giving them was at an end.

2. The Man of Sin prevailing for a time, is no more teſtimony that that Miniſtery is ceaſed, then becauſe the *Babylonians* prevailed againſt the Jews, and *Jeruſalem*, and deſtroyed it for a time, and burnt the Houſe of the Lord, that therefore that Miniſtery was ceaſed; which notwithſtanding did not ceaſe, though Iſrael were Captives for a time, but was reſtored again ſo ſoon as they were delivered: yea, and as much of that Miniſtery as God had not tyed ſtrictly to *Jeruſalem*, they acted in *Babylon*: They Circumciſed in *Babylon*, * They prayed, and faſted, *Zech.* 7. (though he ſay, They ſate ſtill and acted no Ordinance) But for Sacrifice, God had tyed them to HIS Altar, to Jeruſalem, where he † placed his Name; where his preſence was. But now his preſence is whereſoever two or three are gathered together in his Name, (*a*) Therefore there they may carry on Ordinances.

* *It appeareth becauſe they did beget children by appointment from God,* Jer. 29. 4. 5, 6. *And when they came, to build the Temple at Jeruſalem they did eat the Paſſe-over, and we read not of any Circumciſing them after their return, which ſheweth it was done in Babylon, for no uncircumciſed perſon was to eat of it.* † Levit. 17. 3, 4. 1 Kings 8. 29. (*a*) Mat. 18.

"He ſaith, It appeareth further, that Ordinances were to ceaſe, by "the bringing in of a more excellent and glorious Miniſtery; which "was Chriſts coming in the glory of his God-head, ſpoken of in *Rev.* "19. and ſeen by *John* in a Viſion, as of a time to come; and therefore "*John* was taken up into a higher condition, when he ſaw that Miniſtery "on foot; which doth intimate to us, that the Saints ſhall be enabled in "the dayes of that Miniſtery, not in their own vain glory, but in the clearer

"clearer knowledge of the glory of Christ. Hence it was that the Apostle "doth plead for a further growth.

I answer; This Argument, with the proofs, make but an empty sound without substance. There is not a word spoken in *Rev.* 19 of the ceasing of any Ministery, except the Ministery of the Whore, in the beginning; the rest of the Chapter treateth of the Marriage of the Lamb, and the trimming of his Wife, and his conquering of his enemies: But not a word of any Ministery ceasing. And all this was in its measure then, in the Apostles dayes; He might have done well to have shewed the verse, or words, for the ground of his Argument. That that Ministration was then on foot, is clear; the Apostle saith, *They knew Christ no more after the flesh*; Then it seemeth was the Ministery of his God-head, and that is always glorious, for God and glory cannot be separated: Therefore those that see him are said to be changed into the same Image from glory to glory. And they that believe in him, are said to rejoyce with glorious joy; yea, and the glory of the God-head of Christ did appear very glorious in the dayes of his flesh, *John* 1. 14. The Ministery of his God-head was seen in his people then, so it is now: And he was married then, to those he took into Covenant; and then opposed, and took vengeance upon his enemies (though there be severall seasons in which he doth things more fully, and clearly then at some other times) so that the same Ministery was afoot in its measure in *Johns* time; therefore we are said to be changed into the same Image from glory to glory, 2 *Cor.* 3.

That Ordinances are ceased by bringing in of a more glorious Ministery, answered.

2 Cor. 5. 16.

1 Pet. 4. 14

2 Cor. 3. *ult.*

1 Pet. 1. 8.

To that, that the Apostle pleadeth for further growth; I Answer, That he doth in many places: But what is this to the ceasing of an outward ministration? when *Job* saith, *Job* 17. 9. *He that hath clean hands shall grow stronger and stronger*; doth he mean, that the former strength shall cease, and a new strength possesse that man? Or doth he mean, there shall still be an addition of strength to that which he had? He doth not mean the former strength must be laid by, and another strength taken; but more added: neither doth he mean that his sacrificing should cease because he groweth stronger and stronger. When a Childe groweth towards mans stature, and strength, he doth not first lose that small stature or strength, which he had; but findeth an addition of more to that which he had. So when *Paul* exhorteth the *Thessalonians* to abound in love more, he doth not mean, they should lay by love in that measure or kind they had it; but adde more to it. So that this will not prove the laying by a ministration, but an addition of more glorious discoveries of God, to that which the Saints have formerly.

Job 1. 5.

1 Thess. 4. 10

"He saith, I may see the truth of this in 1 *Cor.* 13. 8, 9, 10, 11, 12. "compared with *Phil.* 3. 13, 14. In which places the Apostle doth ac- "knowledge the shortnesse of the Ministery then present, to what should "be; and telleth us, that that Ministery was but in part, or im- "perfect; but he looked for one to come, that should be perfect, *&c.*

and

"And then by the appearing of that, the other should be extin-
"guished.

I answer, The Scriptures cited, prove no such thing as they are cited for. For the thing to be proved is, That the Apostles Ministery, or that in the Primitive times, in regard of Baptism with water, the Supper, Preaching, &c. are extinguished, or ceased, by the bringing in of a better Ministery; which Ministery is now, as the Author of this Plea intimateth; for else why doth he plead they ARE ceased? We shall examine the Scriptures.

That Scripture 1 Cor. 13. 8-12. *Concerning seeing in a glasse, and the time when, opened.*

1. For that in the *Corinthians*, It saith indeed, *Here we know but in part, and prophesie in part; but when that which is perfect is come, then that which is in part shall be done away.* But the Question is, when the time is, that that which is perfect is come? I say, it is after this mortall life is ended, when we live with God in immortall glory for ever: And I shall prove it thus.

1. That which is imperfect remaineth whilst we know in part, and see through a glasse darkly; And that is while we continue in this life, for all this while we know but in part: There is a flesh lusting against the Spirit. A law in our members rebelling against the law of our mind. There is such opposition that we cannot do the things that we would; yea, and these will never be perfectly cured while we continue here, as *Rom. 7. ult.* He concludes these corruptions he speaketh of, were irremediate, *So then with my mind I serve the Law of God, but with my flesh the Law of sin. And if we say* (saith *John*) *we have no SIN, we deceive our selves, and the truth is not in us,* 1 John 1. 8. Now sin is darkness; and so far as we have sin, so far we are darkned; and so far we know but in part. And the flesh hangeth upon us while we live here; therefore while we live here we know but in part, and in the life to come, we know as we are known, I never yet saw that man, that could make it manifest, that he knoweth God, as God knoweth him, with absolute perfection; without the least imperfection at all. And now saith he, *We see through a glasse darkly*; (*i. e.*) we see God through something else, as a man that seeth another through a Glasse, or in a Glasse afar off, in a prospective Glasse, *&c.* he seeth him darkly. What is the Glasse? Let Master *Saltmarsh* tell us, Page 281. "The graces or appearances of the Spirit, "as Faith, Repentance, Love, Self-deniall, Humility, *&c.* which was "the ministration of the first Gospel times under the Old Testament, "before Christ came in the flesh; and now in the New Testament, "since his coming, and this is said to be as in a Glasse. And page 298. "he saith, Ordinances is the Glasse. Page 294. he saith, The Admi-"nistrations and gifts in the Primitive times, was but a Ministery in "part, and darkly as in a glasse. And Page 297. All that pure admini-"stration of Ordinances and Gifts, wherein God is seen, as in a "glasse. Page 264. He calleth graces and gifts a Glasse. Where you see

1 John 3. 2.

Gal. 5. 17. Rom. 7. 23.

see he maketh graces and gifts, and Ordinances, Baptism, the Supper, Preaching, Prayer, Conference, *&c.* Faith, Love, Humility, Repentance, Self-deniall, all is the Glasse; and the one to continue while the other continueth: But here in this life, we must live by Faith, have need of Repentance in regard of our failings. Every follower of Christ is called upon to deny self, to be cloathed with Humility, *&c.* Therefore the ORDINANCES alſ, by the same means confession (if the Glasse continue, which is, saith he, these things) are to continue. And that we see in a glasse while we live in this life, appeareth, 2 *Cor.* 3. *ult. We all with open face beholding as in a glasse, the glory of the Lord*, &c. All that are Believers, and professe the Gospel (for of such he speaketh) in opposition to such as live under *Moses* dispensation; of such as turn to the Lord, and have the vail taken off of their hearts, as the place sheweth; Therefore that PERFECT is not come while we live here.

Gal. 2. 20. Mat. 18. 3. Mark 8. 34. 1 Pet. 5.

2. Consider he saith, *NOW we know but in part, and NOW we see through a Glasse, and NOW abideth faith, hope, charity.* All these three are of one, and the same time: But faith, hope, charity, abideth, and we have need of them whilst we live in this life: Therefore here in this life we know but in part, and see through a glasse, which is through Graces and Ordinances, as Mr. *Saltmarsh*, and others confesse. For faith, and hope, when we have the end of our faith, and the thing hoped for, then they cease, which is when we are perfectly glorified after this life: *But love* (saith Paul) *never falleth away*, 1 *Cor.* 13. 8. But while faith and hope abideth, this glasse is of use.

Object. If any say, That which is perfect is Christ; and when he is come in Spirit, then we see face to face.

I answer, Christ was come in Spirit to *Paul*; for God had revealed his Son in him, and to the *Corinthians* also, 1 Cor. 1. 1. Then they should not have seen God through Faith, Love, Humility, Self-deniall, *&c.* But that is not so, therefore that is not the meaning; for so Christ was come to *Abraham*, *Moses*, and all believers of old; so that they should not then have used any Ordinance.

To that place, *Phil.* 3. 13, 14. I say, The Apostle speaketh not one word nor syllable, of any Ordinance under the Gospel, as if those should be the things he did forget, which are behinde; but of his legall privi-ledges, duties, zeal, blamelesse walkings, *&c.* whereby he thought to be justified, and made them his gain, as appeareth in the former part of the Chapter. Other Scriptures are cited, and many more words added to this; but they are such empty things, that I will spend no more paper, and time upon them.

Another Argument that the trinitive ministrations are ceased, is from our experience, we have not had their Doctrine taught for many hundred years, &c. answered.

2. Another argument to prove the Primitive ministrations ceased, in respect of externall practice (meaning Baptism, the Supper, Preaching, Reading, Hearing, Conference, *&c.* for all these are externall practices, and more too) is, "By our own experience finding of it so, which is a "suffi-

"sufficient testimony to us; for where hath the Apostles Ministery been "put in practice this many hundred years? As first, where, or when hath "their Doctrine been taught? For their Ministery was a Ministery of "full Salvation by Christ; But the Ministery that hath been, and yet is, "is whorish; of salvation upon conditions and qualifications of the crea- "ture, before Christ.

I answer, If this objection speak true, it is wofull experience indeed; that since Doctrine was corrupted by Antichrist, the preaching of the Apostles Doctrine, which was free and full salvation by Jesus Christ, is ceased; and God hath done his work in it, and laid it by, as the Objector saith: But it is Atheistical to say, That God hath done his work in this Ministery, of preaching full and free salvation by Christ; for this is preached in the everlasting Gospel, which is to give glory to God: And he is glorified by receiving salvation fully and freely at his hands through Christ; ye are saved by grace. And however this hath been corrupted, yet it is known many of Gods Servants preach up this Doctrine without mixing it with conditions and qualifications on the creatures part; But if this Doctrine might not be preached, because it was corrupted by Antichrist, Then there can be no believing, that God hath revealed; *For faith cometh by hearing, and hearing by the Gospel preached*, Rom. 10. But the Doctrine of the Gospel hath been preached in all Ages, as I have proved before. By the rottennesse of this part of the Objection, the Reader may see the rottennesse of the rest.

Rev. 14 6.

Eph. 2.8.

The Objectors words.

"Then for Baptism: Instead of Believers being Baptized, the "have set up a whorish Baptism of Infants; And then for the end "of it too, Christ appointed Baptism to manifest Believers; and it "is used to make Believers. * And what is this to prove Baptism ceased, because a false subject, and a false end, have been thrust upon it by some, or most; when it is administred upon a true Subject, and to a true end again?

** My words.*

His words.

"And for the Lords Supper, It was appointed for Communion of "Saints in his death; and it is a communion for all Lyars, Whores, "Swearers, and all the filthy rable of the earth; and so hath been "this many hundred years. † But doth this make the use of it cease, without some speciall appointment of God, and now have the Saints no communion in such an Ordinance, because it hath been abused? where doth the Lord say, If a Lyar, a Whore, *&c.* partake of this Ordinance then it ceaseth, and the Saints are never to use it again? If God say not so, why will man say so? Must the Children never taste bread more, because the servant that should have given them their portion in due season, hath eaten and drunken with the drunken, and smitten them a while? I see no such rule, That when the purity of an Ordinance is corrupted, the Ordinance ceaseth; Did not Israel lose the purity of her Ordinances when she had corrupted them, and changed Gods

† My words.

Mat. 24. 48, 49, 50.

Judge-

Judgements more then the Nations, *Ezek.* 5. And yet they ceased not because of this, till Christ put an end to them.

3. He pleadeth, "The primitive Ministery is ceased, because we have "lost the power of them, and the glory that was in them, together with "the offices, qualifications of the persons and ministers thereof; as first, "they were endued with power from on high, commanding and authorising them. 2. There was a glorious power and Spirit alwayes going "before them, leading them into the infallibility of truth. 3. A "mighty and miraculous power testifying that they were in the truth, to "the conviction of others. And then for qualifications, they were infallible in their Judgements; they had a spirit of discerning, to discern "truth from error; they were filled with such wisdom and power, "as that they were able to confound all that ever opposed them. "And then for Offices, they had Apostles, Prophets, Evangelists, "all which are ceased. So that we have neither the same power, nor "the same qualifications, nor the same offices, nor the true and exact "infallible form of it. Then what grouud is there for us to revive those "things? *&c.*

I answer; That the Church is to have the same offices, qualifications, and Ministery of that first Age, in all respects and particulars, I see no ground nor need; they were then to lay the foundation, and none other foundation can be laid, as 1 *Cor.* 3. we are to build upon it. But there were offices, qualifications, and Ministers in the first times, which are to continue till the coming of Christ to judge quick and dead; as appeareth in the first Epistle to *Timothy*, and those we are to have still, as I have proved before; and those qualifications men may have, and such a ministery: And that is it that we stand for, not for that which was to cease, but for that which is to remain.

An Argument that they are ceased, because we have not the power, nor glory of the primitive administrations, neither in qualifications, nor officers, nor in the true exact infallible form answered.

And to answer to the particulars;

1. We are indued with the same power Authorizing us, as they had then; for Christ was he that did authorize them, *Mat.* 28. 18. because all power was given him in heaven, and in earth; therefore he bidden them go preach, *&c.* And the same Christ authorizeth us; for that command did not concern the Apostles only, but *Philip*, and other Disciples that preached, *Acts* 8. and Baptized by that Commission, as well as the Apostles; and the same Commission reacheth to Disciples still, as I proved; we have the word of Christ for our authority, as they had then.

2. For the Spirits going before them to lead them into the infallibility of truth; I answer, Others administred, that did what they did from study, and Scriptures, and the teaching of the Apostles; as well as of the infallible Spirit; as I have proved before of *Timothy*, and *Titus*, and others: so do we now. Besides, we are to speak no new Scripture, nor erect new Ordinances; and therefore need not that infallible spirit which they had. Beside, though we have not that infallible Spirit, or rather

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not that measure, as we confesse; yet it is like these men have it, for they say, That which is perfect is come. And if they be not infallible, then they are not perfect, for that which erreth is not perfect: But if they be infallible, then they may administer Ordinances, as they did in the primitive times: And so they do ill to neglect their duty.

3. To the miraculous power testifying, &c. I answer, it was to confirm their word, as I have shewed before; when we are called to speak and write another Scripture, then that power will be usefull; but not till then: In the mean time, those things were written that we might believe, *John* 20. *ult.* And the Spirit is given to convince the world now, *John* 16. 8. and not miracles.

To the second, for their qualifications, 1. The infallibility of their Judgements: I answer, I find no such qualifications either of Bishops or Deacons, which are Officers to continue in the Churches, that they must be of infallible judgements, either in *Timothy*, or *Titus*. 2. They discerned truth from errors then, so far as was needfull for their work, of writing new Scriptures, and preaching Christ, and planting Churches, *&c.* And so do the Saints now; so far as to preach Christ, gather the Saints into order, *&c.* according to the work God calleth us to now; as they did according to the work he called them to then: for we have the promise of the Spirit, to lead into truth, as well as they had. And either these men are in an error, as well as we; for if they be in the truth, and discern it from error, then why do they not administer Ordinances, as the Primitive Administrators did? Or if they erre, in denying Ordinances of Baptism, Supper, Preaching, Praying, Reading, Hearing, Scriptures, *&c.* Then let them give us leave (as seeing the truth) to administer Ordinances commanded in the Scriptures of the New Testament.

Page 58, *&c.* To the third, concerning Offices of Apostles, *&c.* I have sufficiently answered before. And therefore I conclude, we have ground to revive this practice, which God yet never laid down, but only was corrupted by men.

Again, some plead the ceasing of them, by paralelling them with the Ordinances of the Law; and paralelling the cause of the ceasing of the one, to be the cause of the ceasing of the other; as, 1. "Those of the "Law ceased, 1. By the appearing of the substantiall Sacrifice Jesus "Christ, held forth in them, *Col.* 2. 16, 17. 2. By bringing in a far "better, and more glorious Ministery, under which the Church was pla-"ced and planted, 2 *Cor.* 3. 7, 8, 9, 10. 3. By Gods with-drawing of "his presence from it, whose presence was the life and beauty of it. "Now let us parallell these, with the Apostles Ministery. 1. The "Apostles did not hold out their Ministery for eternity, but untill the "Lord did come, so that they also expected the coming of Christ. And "how? why in a more glorious Ministery and manner; and their mi-"nistration was limited to that time, as the other was limited to

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"Christs coming in the flesh: So in 1 *Cor.* 11. 26, 27. 1 *Cor.* 13. 10. 2 *Pet.* 1. 19. So that when Christ cometh in a more glorious manner, and Ministery, then this hath done its work, as the other had.

I answer; 1. He might have done well to have shewed us what that glorious ministery was, as the Prophets did of old shew how that ministery pointed at the Messia's coming in the flesh, as *Isa.* 6. *To us a child is born, to us a Son is given, and the Government shall be upon his shoulder, and his Name, &c.* And Chap. 7. *A Virgin shall be with child*, &c. And *Micah* prophesied of his being born in Bethlehem, *&c.* And *Isay* telleth us his Name shall be *Emmanuel*; and this is directly preached to *Mary* by the Angel, *Mat.* 1. Tell us by as plain infallible proofes when this coming is in a more glorious Ministery; till then, you leave us in the dark. But let us examine the Scriptures he citeth.

An Argument for ceasing of Ordinances by parallelling them with the Lawes, Ordinances, and the cause of the ceasing of the one, the cause of the ceasing of the other, examined.

The first is, 1 *Cor.* 11. 26, 27. Here he speaketh only of the ministery of the Supper; not of Baptism, nor Preaching, nor any other part of their Ministery: And this COMMING I have proved before, to be his coming at the last day in Person, as he Ascended; as is fore-told by the Angel, *Acts* 1. 11. And when he so cometh, we will wait upon him alone for further direction; in the mean time, we desire to walk according to the rule of Scripture. 2. 1 *Cor.* 13. 10. I have fully answered before also, proving that, not to be while the Saints live in this life. To that of *Peter*, 2 *Pet.* 1. 19. I answer; This Scripture maketh nothing for the ceasing of the Apostles Ministery by a more glorious Ministery; for it speaketh nothing of the Apostles Ministery, but of the Prophets Ministery that lived before Christs coming in the flesh. For 1. He compareth it to a Candle shining in a dark place; so was the Word then called, *Psal.* 119 114. *Thy word is a light—and a Lantherne*, &c. And the dark place was under those dark types, and shadows of the Law. 2. He speaketh, *verse* 20. of Prophesies of Scriptures which were the old Prophesies, which were then in writing; the Prophesies of the New Testament were not now (or at least all of them) writen; as that of the *Revelation*. Or if he mean not so, yet he intimateth to them, that what they spake may be compared with, and proved by Prophesies of old time; But it is most clear, he speaketh of the former Prophesies among themselves, one interpreting another, and all by the Spirit of God. 3. He confirmeth it, verse 21. where he telleth them, *The Prophesie came not in O LD time, by the will of man*, &c. 4. In the 2. Chap. verse 1. he telleth them, There were false Prophets among the people, even as there shall be false Teachers among you; which sheweth clearly he spake of former Prophesies, that spake of Christ to come; and if they were well searched into, they might see, they held out the same Christ to them as the Apostles did; and this he saith, they did well to take heed to, till they had clearer testimony upon their own spirit, then they had for the present, for they were yet but weak; and therefore he

exhorteth them to adde to their faith vertue, and to vertue knowledge, &c. So that this proveth nothing at all, that when Christ cometh in a more glorious ministration, then the Apostles ministration was to cease.

2 Pet. 1. 5.

The Objectors words.

2. "It is done away in the same sense, by the bringing in a more glo- "rious ministery, even the ministery of the Revelation; for that must "have its time, as well as other ministrations: And hence it was that all "the world was so blinded in that Ministery, that scarce a man could tell "a word in it, because it was sealed for 1360. dayes untill the Lion of "the Tribe of *Judah* did come to open it. And it is clear that the time "of opening and revealing of that ministery is come, for the Saints can "many of them run and read the mystery of God in it. Now the Apostles "ministery was to hold out the mystery of Christs Man-hood in the "fulnesse of it; this ministery of the *Revelation* is to hold out the my- "stery of the God-head; the King of Kings, and Lord of Lords, *Rev.* "19. Now the Apostles ministery was to hold out Christs Man-hood in "the fulnesse of it, and to last till that was done, and no longer: And "this will appear not only by the Apostles common expressions in all "their ministery, but also more fully in *Eph.* 4. 9, 10, 11, 12, 13. where "the Apostle saith, That Christ had given gifts and offices to "the Church, of Apostles, Prophets, and Evangelists, untill they all "come; that is, all the Saints of that age did come to the perfect know- "ledge and unity of Christ, a perfect man. Now it cannot relate to any "succeeding age of the Church, because we know that these offices and "officers have lasted no longer then the present state of the Primitive "Church: And Christ appointed them to remain till all the Saints, that "is of that time, did come to that knowledge; therefore that ministery "was limited to Christs Man-hood; and this in the *Revelation* to bring "forth the fulnesse of Christs glory and God-head.

That ordinances are ceased by bringing in a more glorious ministration of the Revelation, answered.

To this I answer; The objection being the same with the former, as he saith, the former answer might serve. But to follow it a little, I desire his proof that the *Revelation* was sealed for, 1360. dayes, I know no Scripture saith so, And then Christ openeth it; but this I find, *Revel.* 22. 16. *John* is forbidden to seal the sayings of the Propheste of that Book, because the time was at hand. Now whether we shall believe the Scripture, or mans speech against it, I leave it to every one to judge. And for that little Book, the Lion of the Tribe of *Judah* opened, doth clearly appear by *Revel.* 5. was the event that fell out both in the Church, and world in after generations, which was revealed to *John*.

"And because it was sealed (saith he) all the world was so blind "in that Ministery, *&c.* I answer, It is true; So the WORLD is still; but the Saints have run as fast in it before, as now; witnesse Master *Brightman*, and others that have spoken rarely upon it; And many men speaking their fancies upon it, without comparing it with other Scrip-

Scriptures do not shew the time of that ministery is come. Beside, if it be come, that followeth not that the Apostles ministery is abolished by it; for there was preaching the Gospel: So is the ministery of this Book, *Revel.* 14 6.

To the distinction of the mystery of Christs Man-hood, and God-head, that the one was revealed by the Apostles in their time, till the falling away, and the other revealed now of late; I find no ground for such a distinction of Man-hood, and God-head, to be revealed distinctly in severall ages: But the mystery of Christ, is the mystery of Man-hood and God-head both; and this was revealed by the Apostles ministery, *Col.* 2. 2. The Apostle had a conflict for the *Colossians*, that they might know the mystery of God, and the Father, and of Christ; and he was not Christ as he was God alone, or man alone, but God-man: And *Paul* to *Timothy*, 1 *Tim.* 3. 16. saith, *Great is the mystery of godlinesse, God was manifest in the flesh, justified in spirit, seen of Angels, &c. and received up into glory*: Is here no revealing of the mystery of his GOD-HEAD? was God manifest in the flesh, justified in the Spirit, seen of Angels, preached to the Gentiles, believed on in the world, and received up into glory, as he was man alone, or as he was God and man? The Apostle saith, *Rom.* 1. 17. The righteousnesse of God is revealed in the Gospel that he preached; this was something of the mystery of the God-head sure. And so, *Eph.* 3. 3---11. wherein you may see that what *Paul* had received of the Lord concerning the mystery of Christ by Revelation, he wrote to the *Ephesians* that they might understand it; and it was about calling of Souls to God, and revealing the unsearchable riches of Christ, to the admiration of principalities and powers in heavenly places: Was here nothing of the mystery of the God-head? Yea, saith he, it was hid in GOD, from the Ages past, *verse* 9. Did they reveal nothing but how he was made flesh, and dwelt in the world, and suffered, *&c.* which was the mystery of his Man-hood? Did they speak nothing of his Spirit, and Scepter, and Glory? The Scripture throughout speaketh otherwise, *Acts* 5. 31. Him hath God exalted to be a PRINCE, and a Saviour, to give Repentance, and Remission; Is this nothing of his God-head? As he was man, he was not Ruler, nor Judge, nor gave Repentance, but as God. And in the beginning of most of their Epistles they make him one with the Father, as the fountain of Grace, mercy, and peace to the Saints; and is not this of the mystery of the God-head?

But he seemeth to intimate the mystery of the God-head to be this, that he is Lord of Lords, and King of Kings, *Revel.* 19. And was not this revealed in the Apostles ministery till now of late? Doth not *Peter* say, *Acts* 2. God hath made him both LORD and CHRIST. And *Acts* 10. He is LORD of all. And *Jam.* chap. 2. calleth him, THE LORD of glory. And *Paul* revealeth him to be LORD of LORDS, and KING of KINGS, 1 *Tim.* 6. 15.

Again, the mystery of Christs Man-hood is taught in the Revelation,

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as well as his God-head; for mark the first words, It is called, *The Revelation of Jesus Christ, which GOD gave him.* Now God gave him the Revelation not as he was God, but according to the man-hood; for according to the God-head he gave it. And saith *John*, *I saw one like the Son of Man*; and *John* saw him as a Lamb slain, as well as upon the white Horse, LORD of LORDS, and King of Kings. And he himself revealeth the mystery of his man-hood; for saith he, *I was DEAD, and am alive*, &c. Revel. 1. 18. Therefore this is a groundless distinction.

He saith, "That the Apostles Ministery was to hold out the my-"stery of Christs man-hood, *&c.* appeared fully in *Eph* 4. 9, 10, 11, 12, 13.

Answ. The Scripture is not so read as he readeth it; *But till we all come in the unity of the faith, and of the knowledge of the Son of God unto a perfect man, unto the measure of the stature of the fulness of Christ,* (i. e.) not the knowledge of Christs man-hood, or the mystery of it, but so to the knowledge of him God and man, and the enjoyment of him by faith, that we are perfected in him, as the 12. *verse* sheweth, The end of that Ministery is to perfect the Saints, that so we may be established, and not moved, and carried every way with every wind of Doctrine, as the verse following: And whether this perfection be in this life or no, it is a great question.

To that, that he saith, it cannot relate to any succeeding Age. I answer, Then they are in a poor case, for they have no benefit of Christs Ascention, for these gifts were given by vertue thereof; Neither can they look to be edified, or perfected, or setled, or stablished; for that was the end of these gifts. But his ground is, because these Offices and Officers lasted no longer. I answer, we know no such matter; neither

Page 86. doth he prove it; And I have proved the contrary before, we have them in their Works, and Writings, and some of them in their Persons: Neither can he prove, that Apostles, Prophets, and Evangelists lasted in the Church in Person (any otherwise then I have formerly proved) till the falling away Prophecyed of in the *Thessalonians*, which he saith put an end to their Ministery; and if not, how then were they perfected after the Apostles times till then? Beside, the Revelation speaketh of holy Apostles and Prophets to rejoyce at the down-fall of the

Rev. 18. 20. Whore; Therefore that Ministery, and Offices, and Officers, did not end in that Age.

That these ministrations are ceased, because God hath with drawn his glorious presence from them, answered.

3. He saith, it is ended, because the glorious presence of God is withdrawn from that Ministery, and not to be found.

I answer, Where is that proved, that God is withdrawn from his servants in the same Ministery, in respect of what he commandeth? He was then with them in preaching the Gospel, to shew himself mighty in converting souls, *Acts* 11. 21. *The hand of the Lord was with them, and a great number believed and turned to the Lord.* And so he is still

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in bringing men over to himself; and in chearing, and comforting and refreshing them, by the appearing of himself in other Ordinances administred; as the Saints can testifie, so that they go away rejoycing as the Eunuch did: And Gods taking away power to work Miracles, and the gift of Tongues, *&c.* is nothing to the purpose; for these were but to confirm their Word to be Scripture, or fundamentall, and that Ministery we plead not for; let them prove that these miracles were to give them right to Preach, or Baptize, or break bread, if they can, and then we will yeeld to them. Acts 8. Mark 16, 17, 18. Heb. 2. 2.

Again, The with-drawing of God from his Ordinances in his glorious presence, doth not certainly conclude the cessation of the Ordinances without restoring them again. God with-drew from the Temple, and that worship when Israel had corrupted it; as appeareth, *Ezek.* 9. 3. *The GLORY of God went up from the Cherubims, to the threshold of the house, and that in anger, calling for ruine upon the people, and the Sanctuary*; as appeareth by the *verse, from thence he removeth to the East-gate of the Lords house*, Ezek. 10. 19. Again, *from the City, to the Mountain on the East-side of the City*, Ezek. 11. 23. *From thence quite away*, as *verse* 24. So that here, the glorious presence of God was gone from these Ordinances, yet no cessation of them neither; for the same Ordinances were made use of again, in the same manner, to the same end, in the same place, and Gods presence seen in them again; though he departed a while for their sins.

Objection. " But we do not Preach, Pray, *&c.* as Ordinances of " Apostolicall Institution, but as an immediate operation of God in " the soul, *&c.*

Objection that we do not preach, pray, &c. as Ordinances, but as operations of God upon our soules, answered.

I answer, To act as an Ordinance instituted, without the moving of God in the soul, is to have the form without the power; and so it is little better then lip service; for both must go together: not the Ordinance without the movings of God, nor the movings of God without his direction in his Word to the matter moved unto: For how shall I know whether the motion be of God, but that I find the thing in Scripture recorded, as the mind of God, that I am moved to? And so the Apostles themselves acted? They did the commands of Christ, and so did them as Ordinances, yet not without the operation of the Spirit in their hearts. So *Paul* Preached at Athens, *Acts* 17. by the motion of the Spirit within, and yet by the vertue of the Commission given, *Matth.* 28. 18. also, and his particular Commission, *Acts* 9. And so they preached at Jerusalem; for they tell the Councell, *We ought to OBEY God rather then men*, (i. e.) in preaching, as appeareth by their forbidding them to preach in the Name of Jesus: And yet they did this from the operation of God in their hearts, and declared their experiences and enjoyments; for say they, *We cannot but speak the things we have seen and heard.* So when the Church come together, they pray by the operation of God in their hearts; and yet with relation to those commands that call for

prayer,

prayer, and among the rest, that in 1 *Tim.* 2. 1. *I will therefore that first of all prayers, and supplications*, &c. *be made for all men*, &c. So the Disciples meeting together to break bread, did it by the operation of God in their hearts, yet with respect to that Command of Christ, *Do this as often as ye do it in remembrance of me.* So that these two cannot be separated.

That Israel observed Ordinances in Babylon, proved. Exod. 12. 48.

And where the Objector saith, "They did it by the operations of God, "as Israel in Captivity did meet, and remembred Sion sometimes, "but not as an Ordinance of God.

I answer, They did things that were Ordinances, as circumcising their Children, which appeareth, because when they came back to build the Temple, they did eat the Passe-over; and no uncircumcised person was to eat thereof; Therefore they had circumcised in Babylon; And that was one Ordinance, *Ezra* 6. 3--20 Again, they fasted and sought the Lord in the seventh Month, all those seventy years according to the Command, *Levit.* 23. And that was another Ordinance. Nay, they fasted joyntly, *Ester* 4. 16. and prayed openly, *Dan.* 6. 10. And that they did remember Sion as an Ordinance from Command, as well as by the operation of God in their hearts, I think will appear in *Jer.* 51. 50, 51. *Ye that are afar off, let Jerusalem come into your mind.* There they are commanded in their Captivity to remember Sion; so that they did it as an Ordinance, and by the operation of God upon their hearts both.

See the Postscript for some further Answer to this Objecter.

Answers to some sayings of Mr. Saltmarshes *to this purpose.*

Master *Saltmarsh* saith, page 114, 115. "All the time of the prevail- "ing of the Beast, false Prophet, and Devil, is not a time of restitution, "and restauration of the first ministery of Gifts or Ordinances, as was in "the Apostles times; but of the state and persecution of the Lord Jesus "in Spirit, and the time of the Womans being in the wilderness; All "things in this time seeming a waste and barren dispensation about her, "not inhabited by the Spirit of God, *&c.*

I answer, All this time of her being in the wilderness, there was a Temple, and Altar, and worshippers therein. So then there was Ordinances, for the Temple and Altar were not without Ordinances, though more retired, and private then formerly, *Revel.* 11. 1. And the Ordinances of those times, and people, were not without the Spirit of God inhabiting; for there was some appointed to feed her there, *Revel.* 12. 6. Therefore there was preaching, which is an Ordinance, and so other Ordinances also.

He saith, Page 111, "The Spirit of God forseeing God about to leave "this ministration of Gospel glory to the world (he meaneth Gifts and "Ordinances) and bring a night upon all that day of his Son, prophesied "of the time to come, and to succeed that glory, *&c.* and citeth divers "Scriptures, as 2 *Tim.* 3. 2, 3, 4, 5. 2 *Pet* 2. 1, 2, 3. *Jude* 17. 1. *John* 2 18 "So that he saith from these Scriptures we see the Apostles prophesied of "a Spirit of iniquity to reign among the Saints.

I answer,

I answer, This was but in those that were hypocrites, and hollow, and not the sincere hearted: And this was but in some men, not in all the Saints: Neither will it follow, that the Saints laid by the practice of the truth, because these fell back, *Paul* 2 *Tim.* 3. speaketh of such as denyed the power of godlinesse, and only had a form; and compareth them to *Jannes* and *Jambres*, and calleth them evill men and seducers in the Chapter; Therefore they never were Saints. So saith *Peter*, *There shall be false Teachers among you* (not Saints) *And MANY shall follow their pernicious wayes*; (not all) some stick to the truth still. So *Jude* speaketh of mockers, separating themselves from the Saints (not Saints; nor all that professe Religion (mockers, and separating themselves.) So that there was Churches still. So *John* saith, *There are MANY Antichrists in the world* (not all that professed Christ.) And if this were Gospel glory, to have hypocrites, and mockers, and Antichrists undiscovered; And the discovery of these, a bringing night upon the day; Then night is better then day: And this is all these Scriptures prove, and nothing to the purpose for the matter they are cited for.

Page 116. He saith, "There is not one word appearing in all the "Scripture, that that first Ministery of Gifts and Ordinances shall in "any measure be continued, though in part, or in reservation to be re-"stored; as if that were the great work the Lord intended to bring "to passe, *viz.* A setting up a pure Ministery of gifts to teach his people, "or restoring some legall Ordinances, as Baptism with water, the "Church way, or Presbytery of Elders, *&c.* And all the glory of the "last times and age, should be the bringing in these and taking them out "of the hands of Antichrist: All which ariseth from a mistake of the "type of the Jewish Apostasie and Captivity, which figured out the Spi-"rituall Church, or New Jerusalem in Babylon, or Captivity to the "flesh, or Man of Sin, in all his deceiveablneesse and power, *&c.* And in "another place; There is no warrant in Scripture to expect any re-"storing of Officers or Ordinances, according to the first pattern in "Scripture.

I Answer: There is warrant in Scripture, for men to return to Ordinances that that they have forsaken; Christ having not put an end to them, *Mal.* 3. *Ye are gone away from mine Ordinances* (saith God) *return to me.* So that falling away putteth not an end to Ordinances; but when men have fallen from them, God hath called upon them to return to him: so that they may take them up again, and re-assume them.

The Objection, That there is no warrant to restore Ordinances, answered, and the contrary proved.

2. The Scripture plainly speaketh of restoring of the Prophesying, *Rev.* 10. *Thou must prophesie AGAIN to People, and Nations, and Kindreds and Tongues*; And there can be no prophesying without Prophets; Therefore there it speaketh of restoring that Ordinance, and

Officer, and so consequently of the rest. And in that he saith to *John*, *THOU* must prophesie again, It must needs mean men that have authority to carry on Ordinances, as he, and the rest in those times did.

3. There is charge to keep Order and Officers till the appearing of Christ, 1 *Tim.* 6. 14. And if Officers and Order, then Ordinances must needs be kept, Then it was their sin to corrupt them; and shall not the Church rise out of sin? Was falling away a vertue, or a vice? If a vice or sin, then to rise again must needs be a duty, and necessary.

Objection. But Christs appearing is, when he cometh more fully inspirit.

I Answer, Christ was then come in Spirit within them, and did appear; that was, they had sweet enjoyments and full enjoyments of Christ, and spake from sweet experiences, as *Paul*, 2 *Cor.* 4. the latter end: And were so gifted by the Spirit, that they could speak immediately from the same; and therefore it meaneth his coming, and appearing at the last day, and so it is, 1 *Cor.* 11. 26, and *Mat.* 28. *ult.* The end of the world is then.

But he saith, This Commandment (*i. e.*) that in the 12. Verse.

I Answer, How will that be proved, which of them, in the 12. Verse, or the 11. Verse? For if it be singled out, a man must tell us which, and prove it, that it respecteth that, and no other. But I conceive it meaneth all the Epistle, concerning Doctrine, Worship, Order, and Officers. And therefore Ordinances may be rescued from Antichrist. And we have warrant in Scripture, to bring things to the first Institution, as I have proved before, and to Repent, and do our first works, *Rev.* 2. 5. therefore to restore Ordinances. And Mr. *Saltmarsh* saith, page 107. The Administration of Gifts, and Ordinances was a pure glory, and will not God have pure glory restored?

4. God calleth his people out of Babylon, *Rev.* 18. 4. "And the mystery of iniquity (saith he) worketh as well without unto the world, "as within, in the flesh of every Saint, page 114. Then by his own confession, there is an outward coming out of Babylon, (as well as an inward) and not being a partaker of her sins. And her sins are false Worships, and Officers, and constitution of Churches, as well as inward corruptions. So he saith, page 217. "That Antichrist from within, sheweth "himself to the world in all idolatrous forms, in false interpretations "of God and of the Truth, as it is in Jesus? Therefore he calleth them to the forsaking of what was corrupted, and the restoring of the Truth, so far as it was in their power to restore it. For extraordinary gifts, it was not in their power, they were given upon some speciall reason; therefore not to be expected. But there is no such speciall reason for Ordinances. And this hath been a Scripture way, to call things to the first Institution, when they have been corrupted, So Christ doth by Marriage, from the beginning it was not so, *Mat.* 19. 8. and *Malachi*, He made one,

(*i. e.*)

(*i. e.*) one man for one woman, *Mal.* 2. 15. And *Paul* in the *Corinthians* concerning the Supper; And God himself saith, *Isa.* 1. 26. *I will restore thy Judges as at the* FIRST, &c.

And if there be no restoring of Ordinances, I wonder why he preached, or instructed; that is an Ordinance, and accompanied men that had gifts, and that was corrupted by Antichrist also. And when the people of God are come out of Babylon in outward things, shall the outward man do nothing? How shall God be glorified with our bodies then?

A distinction between Gifts and Ordinances.

All along his Book he putteth Gifts and Ordinances together, and maketh the ceasing of the one, to be the ceasing of the other. To which I say, That is not so; The one was for confirmation of the Word, but not the other; but for the Saints to walk in, and which they were to keep till the appearing of Christ.

"Page 118. He saith, That Revelation (there mentioned) is the Re-"velation of Christ in Spirit, He and his Father being the light and "temple of his people, for there shall be no other there: This shall be a "glory without Sun, or Moon, or Stars, or any such low and faint appea-"rances, as gifts and Ordinances, *&c.*

Answ.

1. Then I hope, he will allow us a Temple, till that time come, for *Revel.* 11. 1. There was a Temple. And he saith, that Ordinances are ceased now; and yet he expoundeth the Temple to be forms of worship, Page, 211.

2. If there shall be no light but the Father and Christ in his sense, then not of Mr. *Saltmarshes*, or any other mans preachings, or bearing witnesse to God; for that is but low and faint; why do they not lay down their preaching with other Ordinances.

5. It is said, *John Baptist* came in the Spirit and power of *Elias*, to turn the heart of the fathers to the Children, *&c.* And he is said to RESTORE all things, as *Eliah* did the worship of God of old, *Mark* 9. 12. And the Scripture saith, *He that is least in the Kingdom of Heaven, is greater then he*; which cannot be, if he hath not power to restore corrupted Ordinances, as *John* had.

6. The two witnesses, *Rev.* 11. are set out by allusion to men that restored Religion in their times; as *Moses* and *Aaron* did restore Religion to Israel when they had brought them out of Egypt, *Elijah*, and *Elisha*, that restored Religion from *Baals* Idolatry. *Jehoshua* and *Zerubbabel*, that restored Religion after Babylons Captivity. Therefore the witnesses are such as restore it so far as they can, from Antichrist that hath polluted it.

7. When things have been corrupted, the Word of God, the Scripture hath been sufficient for the restoring of Ordinances; for so *Hezekiah* restored worships according to the Law of *Moses*, 2 *Chron.* 29. 25. with 28. 24. and 29. 6, 7. And so the building of the Temple after the Cap-

tivity, was according to the Law of God, *Ezra* 4. 25. and 5. 1. And the dwelling in Booths, as soon as they found it in the Law, they did not wait for an extraordinary Prophet, or new Institution (though it had been neglected many generations, even from *Jehoshuahs* time:) But presently set upon their duty, *Nehem.* 8. 10, *&c.* which sheweth, That when we see what is our duty in the Scripture, we are to set upon it; And the Scripture will bear us out in doing it.

To that which he saith, is a mistake, "The taking of Ordinances out "of the hands of Antichrist, from the Jewish Apostasie.

I answer, No mistake at all; For if Antichrist be in outward things to the world, as well as inward (as he saith) Then so far as the ovespreading hath been in outward things, so far their restoring is alike.

Page 49. He saith, "The Ministery that shall destroy Antichrist "shall be more powerfull and mighty then the Ministery of gifts: And "this (he saith) shall be the Lord Jesus Christ, that Prophet whom "we are to hear, *Acts* 3. and the God of whom we shall all be taught; "Ye shall all be taught of God, *&c.* And he saith, This Ministery of "Christ, the Angel of the Covenant, is through his people, his An- "gel, *&c.* And yet mark, he saith, The Ministery of gifts was in "pure Spirit, and they spake as the Oracles of God; Page 122. And "we cannot now minister as the Oracles of God, Page 123. † And (I say) Christ was the Prophet to be heard then; And he was the Minister through his people then, for the Lord wrought with them: And it was the hand of the Lord in all times to bring in his people, and destroy Antichrist then, for then were many Antichrists. Was not *Simon Magus* a great Antichrist, when he was generally taken for the great power of God, just like the Beast? And all gave heed to him from the least to the greatest, as to the Beast. And did not the Ministery of gifts, or those that had gifts, or Christ in his people destroy him, and many other such, and sin and corruption which is against Christ and false-worship and Idolatry, which is against Christ? I wonder how it will be made good that it shall be a more powerfull Ministery then it was then? All that believed, were all taught of God then, *John* 6. *Every one that hath heard and learned of the Father* COMETH *to me.* So that he would make us believe that some Scriptures refer to after times, that were as truly made good then, as they shall be in after times. And consider, Jesus Christ was the Minister then, as well as now: He doth not mean Jesus Christ as a man I conceive, because he writeth against his personall reign, as some understand it; And if it be Jesus Christ in his Word and People, so Jesus Christ administred then, and so it is the same Ministery. Though I confesse, Jesus Christ revealed himself more fully when, and to whom he pleaseth. And to that, Ye shall be all taught of God; If he

Contradictions

† *How shall the Ministery be more glorious when they ministred as the Oracles of God, and he saith we cannot?*

That the Ministery that shall destroy Antichrist shal be more glorious then that of gifts, answered.

mean

mean immediatly by the Spirit, Then he is againſt the Scriptures, as ſome are in theſe dayes. But he ſaith, It is in his people and Saints; But whether he mean theſe Saints ſhall ſpeak from the pure Spirit without the help of Scripture, he doth not explain; but leaveth us in the dark.

But he would prove that Miniſtery, to excell that of gifts by Arguments, Page 51.

1. "That Miniſtery was of ſome (meaning that of gifts.) This of all.

I anſwer, The Miniſtery that deſtroyed Antichriſt then (eſpecially Antichriſt in their ſenſe, that is ſin and corruption within) was in all the Saints then; Therefore no more excellent.

2. "That of MEN more immediately, This of JESUS CHRIST "more immediately.

I anſwer, This ſeemeth to croſſe what he ſaid before; This Miniſtery (ſaith he) is Chriſt in his people; And is not that of man more immediately? If he mean Chriſt immediately by himſelf, Then it is not in his people; If he mean Chriſt in his people, ſo it was then, 2 *Cor.* 10. 4. *The weapons of our warefare are---mighty through God to pull down ſtrong holds,&c. And without me* (ſaith Chriſt) *ye can do nothing,* John 15. *Lo I am with you* (ſaith Chriſt) *to the end of the world.* Therefore it was then of Chriſt, as much as afterward. Mat. 28. *ult.*

3. "That was of ſome gifts which might be in thoſe that are carnall, "This in none but ſuch as are one with Chriſt.

I Anſwer, Either he meaneth here, There is nothing of Antichriſt without (which is contrary to what he acknowledgeth, that divers corrupt forms of worſhip, mens inventions are againſt Chriſt;) or if there be, Then Antichriſt now, and hereafter may be weakned, and in part deſtroyed by ſome that profeſſe Religion, and yet are not one with Chriſt.

He ſaith, Page 267. "The Goſpel is the Tydings or Revelation of "God in Love, Grace, or Mercy, to his; or God manifeſt in the fleſh; "or making his Tabernacle with men, *Rev.* 14. 6.

I anſwer, The proof to prove his definition, ſheweth it is mans duty, as well as GODS love; Fear GOD, and give glory to him, *&c.*

Page 268. he ſaith, "The Goſpel is no other then the myſtery of ſal-"vation, revealed or declared in Spirit to men; And all outward Ordi-"nances are rather the cloathing of the Goſpel, *&c.*

Mr. Saltmarſh *diſtinction of Goſpel, and Goſpel cloathing examined, and the Goſpel defined.*

1. I anſwer, If ſo, How could this man call himſelf a Preacher of the Goſpel? Could he reveal ſalvation in Spirit to men? It was but by word ſure; Beſide, I think he was not anointed with that pure anointing, that infallible Spirit as the Apoſtles were; And let him ſhew one that is called Preacher of the Goſpel, that was not ſo gifted:

And

And unleſſe he were ſo gifted, I wonder he would aſſume that Title and be ſo againſt it. That he was not ſo gifted, I ſhall make appear after, by his contradictions to himſelf, and others; and miſtakings of Scriptures, *&c.* And he that wrote (The Doctrine of Baptiſms) is againſt him; for he ſaith, The word preached is the Goſpel, Page 19.

Again, he miſtaketh in his definition here; For it is the myſtery of Salvation declared in word to man, *Mark* 16. 15. *Go preach the GOSPEL*, &c. And he himſelf ſaith, No man could diſciple men; Then they could not reveal the Goſpel to the ſpirits of men, or in ſpirit to men: But Chriſt ſent out his Diſciples to preach the Goſpel, and he did not mock them when he ſent them out, And *Paul* ſaith, *Rom.* 15. 16. that he miniſtred the Goſpel. But he could not do it to the Spirit. And 1 *Cor.* 9. 18. that I might make the Goſpel without charge; meaning the preaching of the ſame, by word of mouth, *Gal.* 2. 2. he ſaith, he communicated unto them the Goſpel. Yea, and theſe very wayes that the Apoſtles preached, and practiſed, they called the Goſpel, *Phil* 4. 15. The Goſpel was from the beginning, but the beginning of this way of adminiſtration, or diſcovery, is that which he calleth the Goſpel. So ſaith he again, 1 *Theſſ.* 1. 5. our Goſpel came not to you in word only, *&c.* but he ſaith not, not in word at all. And ſaith, 1 *Theſſ.* 2. 4. They were put in truſt with the Goſpel. Yea, the maintainance for the Miniſter, is called the Goſpel, 1 *Cor.* 9. 14. There is abundance of places in the New Teſtament, ſpeak of preaching the Goſpel: And what was that? why, that which Chriſt ſent them out to preach. What was that? Repentance, and Remiſſion of ſins through his Name, *Luke* 24. 47. Peace by Jeſus Chriſt. *Acts* 10. 36. Teaching obedience to all things, he commanded his Diſciples in that time, *Mat.* 28. *ult.* This is the Goſpel the Scripture manifeſteth. The Scripture calleth the inward work, rather the bleſſing of the Goſpel, *Rom.* 15. 29. Or the Myſtery of the Goſpel, *Epheſ.* 6. 19. So that this diſtinction of cloathing of the Goſpel, will not be made good from Scripture: It is called the Goſpel, though it be not ſo properly the bleſſing of the Goſpel, till it be brought to the heart.

Yea, here he maketh the Scripture but part of the cloathing, Parables, Figures, *&c.* Whereas indeed, part of the Scriptures are Parables, but not all; as he would have us underſtand, and citeth *John* 16. 24. to prove it; but it doth not prove it. He readeth it, Hitherto have I ſpoken to you in Proverbs: But the word is, Theſe things have I ſpoken, *&c.* meaning, ſome things that he ſpake immediatly before. For when he expounded the Parable of the Sower, was that Expoſition a Parable? He ſpake to the people in Parables, to his Diſciples alone, plainly; and that they confeſſe preſently after, *John* 16. 29.

Page 271. He ſaith upon his diſtinction, which is not proved by Scripture, (and Philoſophy or Reaſon may deceive) "That the diſtinction "uſed

"used concerning Ordinances, when they are called Gospel Ordinances, "Gospel commandments, in contra-distinction to the legall Ordinan-"ces, is a great mistake, *&c.* for all the Ordinances under the Law, were "Gospel Ordinances, or Ordinances holding forth a Christ; And so the "Ordinances of the New Testament; and are all alike literall, outward, "and visible, *&c.* And would prove them the same, from 1 *Cor.* 10. 3, 4. "*They did all eat the same spirituall meat*, &c.

That Ordinances of the Gospel are not the same with those of the Law, as some would have them.

1. I Answer, Though they be all outward, that will never prove them to be the same: Circumcision was outward, and Baptism outward, yet not the same. The Preaching of the Law by *Moses*, and the preaching of Christ by the Apostles, both outward, yet not the same.

2. Neither do they figure out one and the same thing. The one were shadows of Christ to come in the flesh, of his death, sufferings, *&c* The other remembrances of the same done, fulfilled and perfected, as in 1 *Cor.* 11. concerning the Supper, and that not till he come in the flesh to suffer, but till he come in person, the second time to judgement.

3. The Scripture he bringeth to prove it, is mistaken, for *Paul* doth not say, the Israelites Rock, and Manna, were the same Ordinances the *Corinthians* had, Their Baptism in the Sea, the same Baptism that they were under, *&c.* But he sheweth, that the unbelieving Israelites, did eat of the same spirituall meat that the Believers did, and yet fell in the Wilderness: And so the formall professours among them, might partake of the same outward Priviledges of the Gospel, as the true Christians did; and yet perish notwithstanding all this; as appeareth, verse 12. Wherefore, let him that thinketh he standeth, take heed lest he fall.

Page 271. "But he concludeth, Be ye not Idolaters, as were some "of them, for they sate down to eat and drink, and rose up to Play; "(*i.e.*) They did Idolize those outward administrations, as their Manna, "Water out of the Rock, and Passeover, which they did eat and drink, "and rose up to play, that is, lived in the meer refreshments of such for-"mall participation, and communion with meer outward things, and Or-"dinances, *&c.* Thus they rose up to play, after their Idolatry with those "Administrations.

1 Cor. 10. 7. *Manifestly wrested. But I hope not wilfully, but mightily mistaken.*

I answer: This Scripture is utterly mistaken, for this rising up to play, is not to be attributed to such refreshments by Ordinances here spoken of; but after their Idolatrous feast, as you may see, *Exod.* 32. 6. it was not their being refreshed with water and Manna, nor any of Gods administrations: But with their Golden Idol Calf. I am amazed to hear such a thing affirmed by such a man; search the Scripture, and see whether it be so: Think not of men above what is written.

He saith, Page 332. "There is no little mistake concerning that in "*Heb.* 6. (about Baptism with water) where the Doctrine of Baptisms

"is.

" is reckoned among the first principles of the Doctrine of Christ;
" whereas those first principles are reckoned in the *Hebrews*, not as if
" all of them were things to be for ever the principles of every Christian;
" but of the Doctrine of Christ in some of those things as to that Age,
" those things being first brought forth in the ministration of Christ then:
" for if it were otherwise, and all they of necessity, as the first principles,
" then where is the other baptism of gifts there mentioned in the words?
" for the word is Baptisms, and not Baptism. And further, the Apostle
" doth rather call Christians up higher, more into Spirit: wherefore lea-
" ving (saith he) the Doctrine of Christ, let us go on unto perfection,
" or unto that which is perfect, which is Christ himself; as if he should
" say, Let us be no more weak Christians, but such as seek higher, and
" more excellent things.

The Plea against Baptism with water from Heb. 6. 1, 2. *examined and refuted.*

I answer: 1. Why may not I divide the Officers, *Ephes.* 4. some for a time, and some for afterward; as well as he here divided these principles?

2. I answer: These principles are to be the first principles of every Christian. Faith, and Repentance from dead works, and Resurrection from the dead, and eternall Judgement, are for every Christian; And why not the other too? And Baptism in Master *Saltmarshes* own sense (into Christ) and why not Baptism with water too, seeing the word is Baptisms?

Quest. " But where is the Baptism of gifts there mentioned?

I Answer; There is not one that is judged to have the fruits of the Spirit, or to be a Believer, but he hath some gift of the spirit that is manifest, though not those extraordinary gifts, which some had in the Apostles dayes. And the Apostle saith, 1 *Cor.* 12. 13. *By one Spirit we are all Baptized, &c.* If this be the Baptism of the Holy Ghost, (as some say) then either we have that Baptism, or else are none of the body of Christ: And then any of those gifts there mentioned, will prove the person that hath them, to be Baptized with the Holy Ghost: Either the word of Wisdom, or the word of Knowledge, or that Faith there spoken of, or gift of Healing, or Miracles, or discerning of spirits, or Prophecy, or Tongues, or Interpretation. And there is none that have an effectuall work of grace upon their hearts, but have some of those gifts: And if so, then they are Baptized with the Spirit; For either all Believers in the Primitive times were not Baptized with the Spirit, or else those other gifts that were not so extraordinary, were also the Spirits Baptism; For all Believers had not those extraordinary gifts, as I proved before: though I confesse, those gifts were eminently, and principally the Baptism of the Spirit; yet not only, but other gifts of the Spirit also. And so we have Baptism truly in Scripture sence, and all the Baptisms it speaketh of.

What the Baptism of the Spirit is.

And for the Doctrine of laying on of hands, it belongeth to every Christian

Christian in one sense or other; as I have proved in my answer to the Exceptions.

And for the Apostles calling Christians higher, more into Spirit, leaving, saith he, *&c.* Doth he mean, they should leave Repenting from dead works, or leave faith, *&c.* or that they should grow and thrive? I cannot see how they should leave faith; *for the just shall live by faith*: And beside, Master *Saltmarsh* saith, that perfection was Christ; and that the Hebrewes were come to, *Heb* 12. ye ARE come to Jesus the Mediator of the new Covenant, &c. and if they should leave faith towards God, then they should fall from Christ again; so that it appeareth plainly, he calleth them to growth, and not to cast it off: And how will it make for casting off the other? To leave, is one thing; and to leave off, is another thing. To leave off, is to forsake quite, *Job* 9. 27. But to LEAVE, is sometimes to go about some other necessary, or more excellent thing, and so return again; not to forsake it quite, and not to be continually, but sometimes exercised in it, *Mat.* 5. 24. *Leave there thy gift, go and be reconciled to thy brother, then come and offer thy gift*, Mat. 18. 12. *He leaveth the ninety nine, and goeth after that which was lost*, &c. But he meaneth to return to them again, *Mat.* 19. 5. *A man shall leave his father, and mother, and cleave to his wife.* Doth he mean, he must never do ought for his Father, and Mother more? No, but he must be more intimate and conversant with his wife, *Acts* 6. 2. So it is here; we will not be alwayes exercising our selves in these principles, but in higher matters also: But he meaneth not by leaving them, to throw them quite off;

The word [leave] *Heb.* 6. *expounded.* Gal. 3. 11.

Objection, from Revel. 11. 2.

But the outward Court which is without the Temple leave out: and measure it not; for it is given to the Gentiles Whence they argue, That the outward Court is Ordinances, outward externall things, which were not to be measured, nor cared for; but given to the Gentiles and worldly professors, and not for the sincere Saints of God to be exercised in. Thus Mr. *Saltmarsh*, and Mr. *Sedgwick*, and divers others, they most of them agree here.

The objection from Rev. 11. 2. *concerning the outward Court, answered.*

I Answer; How will this appear that it is Baptism, and the Supper only? If not, that it reach all outward Ordinances, How cometh it to passe they preach, or confer, or bear witnesse to God, or give testimony to God, as Master *Saltmarsh* calleth it? Is not that outward? why is not that given to the Gentiles? Nay, is not the written Scripture outward? Why do they not trample that underfoot? And indeed some of them do, some that I have conferred with; and others in their writings, as Master *William Sedgwick*, in his Book, entituled, *Some Flashes of the lightnings of the Son of Man*, * saith, The outward Court (among other things he nameth) is SCRIPTURES. And he giveth this advice, Leave them out, measure them not, take no pains about it, cast it off, own it not, acknowledge it not, measure it not, for it is not worth the measuring

* *Page* 191, 192, 193. *of his Book.*

suring. (I have set down his word at large before:) so that you see whither this exposition of the outward court tendeth; that those that make use of the Scriptures are Gentiles, carnall, worldly Christians; and not Spirituall men as they are. And is not prayer by word of mouth outward? yea, say some of them, it is an invention of man; And is not Marriage with Women outward too? and Magistracy outward? Why do they not trample all under foot?

Consider,

Contradiction among their sayings.

2. They say in other places, The Temple meaneth Ordinances: And if so, then here is Ordinances taken care for; for here the Temple and Altar is to be measured. What will they have this Temple? There was outward Ordinances performed as well at the Altar, and in the Temple, as in the outward Court: Were not the Sacrifice at the Altar? And was not Incense offered in the Temple, and blood sprinkled there? And was not there a Table, and Candlestick, and Shew-bread, *&c.* And did not the Priests go perform services there? So that here is a paradox: Outward ordinances cast out, and outward ordinances taken care for, by their own exposition: So that they contradict themselves.

But by Temple of God, is meant the true Church of God: as the *Corinthians* are called, The Temple of the living God. Yea, the true visible Church; for it had worshippers therein, which are the members, true worshippers of God, in the true visible Church constituted according to Gospel order; for such a Church was *Corinth*: And this Temple had worshippers in it also.

The Altar, signifieth the true Spirituall Altar Christ, upon whom all their prayers, and praises are offered, *Heb.* 13. Now these are allusions to the Temple, and Altar, and Court which was at Jerusalem: As all things almost in the Revelations are spoken by allusion to the old types.

Now in the Temple the Priests performed service, as *Luke* 1. 9. So the people of God are Spirituall Priests, 1 *Pet.* 2. 5. Without in the Court stood the whole multitude of people, good and bad, all Israel according to the flesh, *Luke* 1. 10. signifying the false Church, and Congregations Nationall of good and bad, pretenders to Christ; These should be cast out to the Gentiles, (*i. e.*) carnall Christians should have such a Church and constitution. And the holy City, (*i. e.*) the Church of the Jews after the flesh, which rejected Christ, which formerly were a holy City, legally holy: was to be trampled under foot. This way the allusion runneth clear, but not the other. For there were outward Ordinances in the Temple, as well as in the outward Court.

Objection from *Revel.* 21. 22.

Objection from Rev. 21. 22. *answered.*

And I saw no Temple therein, (*i. e.* in the City) No forms of worship say they, in the Church, no outward Administration.

I answer: This cannot be no Church of God, as the Temple is called, but worship; And then it meaneth, I saw no Jewish worship, such as

were

were used in the Temple, which many preached up in the Apostles times; and which many weak Jews stood for, though they believed, * and which were to cease; according to *Jer.* 3. 16, 17, 18. When Jerusalem shall be the Throne of the Lord, according to *Revel.* 21. and 22. *Then* (saith he) *they shall say no more, the Arke of the Covenant of the Lord; neither shall it come in to minde, nor remember it, nor visit it, nor do that any more.* * Acts 21. 20.

I shall only adde some Observations and Answers unto some sentences in these Books, as I find them set down; for I cannot keep the method I desire, because I find them brokenly placed without order, as they came to hand (as Master *Saltmarsh* saith) and so I must speak to them.

And first, consider, These men say, they do what they do, by the motions of the Spirit of God: Master *Saltmarsh* saith, He wrote this Book as it came to hand, and not according to man; meaning as God gave it by his Spirit; in the Epistle to the Reader, he saith, "He wrote briefly, "and not in the common method of Paraphrases, and tedious Discourses, "because much of man is seen in that, and not the Spirit of God; and "he received this according as it is written. And Mr. *Sedgwick* saith, "He preached his Sermons as God gave them in, without premeditation, "or to that purpose. *Some sayings in Mr.* Saltmarsh *Book set down, and answered, as they come to hand.*

To which I say, I would advise men to take heed what they cast upon the Spirit of God, for it speaketh like it self: And in their Books are direct contradictions; Therefore all they say and write *extempore*, cannot be of the Spirit.

Master *Saltmarsh* saith, the two witnesses were M E N, that prophesied according to the measure that God had given them. Master *Sedgwick* saith, They were Christ in flesh, and Christ in Spirit. Now these two say, they were both guided by the Spirit, and yet they give severall Interpretations, one contrary to another. If this be true, that they were both guided by the Spirit, here will be an imputation cast upon the Spirit one way or other; if these Interpretations, or one of them be not true, then the Spirit is wronged to have them both cast upon it; If they were both of the Spirit, then the Spirit will be found to contradict it self, which cannot be; for it is the Spirit of truth. So that the Spirit is wronged by these mens casting all that they deliver upon the Spirit; when they deliver some things contradictory to themselves, and also one to another; And yet the Spirit must be the Author. And in this particular (I conceive) Master *Sedgwick* mistaketh; For this is the Revelation of Jesus Christ, *Revel.* 1. 1. And he here saith, M Y two witnesses; shewing it could not be he himself, especially in flesh; for so he was before this Revelation was given, and was ascended before (Master *Saltmarsh* saith) out of flesh into Spirit; And the Revelation was of things to come. Nor it could not be Christ in Spirit, but in men witnessing to him; It could not be Christ in flesh; for he was dead, buried, risen, and ascen- *Contradictions amongst themselves, are evident; therefore all they say is not of the Spirit of God, as they give out.* John 16. 13. Mr. Sedgwick *mistaken about the two witnesses.*

ded, before this Revelation was given to *John*; yea, he was buried, so was not these witnesses; Beside, these lay dead three dayes and a half, but he rose again the third day. And it could not be Christ in Spirit, because Christ in Spirit cannot dye, *Revel.* 1. 18. nor lye dead, nothing being left but a carcasse.

It is not possible but these men must wrong the Spirit, in making him the Author of all they deliver; because they say they are not infallible: But if they be not infallible, How dare they say that what they deliver is as God giveth it in, and from the Spirit? If they be infallible, why will they deny it, and so dishonour the Spirit, to make men they dare not so confidently rest upon them, which they might do, did they know they were infallible? And so the Spirits testimony is questioned by their own words; for they say, That the deliverer is bearing witnesse to God, and it is by the Spirit of God; and yet they are not infallible: And how can they maintain the one, and not the other?

Mr. *Saltmarsh* in his Epistle to the Reader,

Replys to some sayings of Mr. Saltmarsh *in the Epistle to the Reader.*

Saith, "God is in all his severall dispensations and measures; and "Christians are not to hasten out of any, till God himself say, Come "up hither.

Whence observe;

1. God hath his severall dispensations, and is in them: But Baptism by water is his dispensation; for *Peter* commanded it, *Acts* 10. And breaking bread, is his dispensation, 1 *Cor.* 11. Therefore (by HIS own confession) God is in them: And therefore we are to continue in them.

2 "We are not to hasten, *&c.* Then those that hasten out of them to the Tavern, and Ale-house, to lye drinking there commonly; and to looseness of life, cannot say God hath called them up: This is down sure. And those that hasten from Ordinances, back to their common old road, to communion with Antichrists ministery, and members; to pay and receive Tythes, which they say they can do, which is of the Law; is not coming up, but going down.

Again he saith, "He is not against Ordinances, so they proceed "from their right principles, to their right ends. And page 55. For "my part (saith he) I am far from denying any Gospel form, or way "which appeareth to be the practice of the Saints then, because I con-"ceive the Saints so gathering and practising, *&c.* And Page 281. God "is seen in Ordinances, as in created things. And 287. Christians en-"joy God sweetly in them.

See how he speaketh here. And yet he saith, page 115. "It shall be "as much apostasie in the Saints to go back to the first Ministery of Go-"spel times, which was the Ministery to the first discovery of the my-"stery hid from Ages, as it would be in them to go back to Jewish "Temple and Priesthood, *&c.* But he proveth none of all this, nor much

much more that he speaketh after: for this is to deny Christ came in the flesh, and so to be an Antichrist. And saith *Paul*, *If ye be circumcised, Christ shall profit you nothing*, Gal. 5. See how strangely he contradicteth himself; confesseth truth, and then denyeth it again.

I reply a word or two more.

If God be seen in Ordinances, Then he hath not left them, as he saith elsewhere, And it is lawfull to eye God in created things, *Psal.* 19. 1. *Rom.* 1. 20. But God is seen in Ordinances more then in created things, even in instituted things, for those ends that God hath ordained them. *Ordinances maintained from his own sayings.*

And if he be not against them, why doth he plead against them so in his Book? This very confession intimateth that in his conscience he was convinced that Christians ought to walk in them, and make use of them. But in the same Epistle it seemeth he counteth Baptism with water, breaking bread, *&c.* none of Gods dispensations: for saith he, "I have spo-"ken of the liberty of some that are spirituall, in some things of wor-"ship and discipline without sin, yet of no other, but as the wisdom of "God shall direct to edification, and care of offence, and Scriptures "allow, 1 *Cor.* 9. 22. *To the weak, I became weak, &c.* Those words "under the Law contain liberty to things once Instituted; [So that there he maketh Ordinances of the New Testament of the same nature of those under the Law, as Circumcision, *&c.* or as Idols] "Those words "without Law, to things not Instituted (saith he) therefore an Idoll "is nothing in the world: [All outward forms of worship, are matters of liberty it seemeth; Liberty whether a man will preach, or declare Gods goodnesse, though there be a command, *Mark* 16. for that is a form of words: And though *Paul* say, *Woe is me if I preach not the Gospel.* And a form of wholsome words are to be held fast. Liberty whether a man will use words of prayer, or exhortation, or acknowledgement of God; for all these must be done in one form or other. So it seemeth it is in a mans liberty whether he will perform any outward service to God in his body or no: So that now it seemeth Christ hath no Commands, but hath left all things to mens liberty.] And to that purpose he pleadeth in his Book, as I have shewed. *Salmarsh words. My words. My words.* 2 Tim. 1. 13. 1 Cor. 9.

He seemeth to intimate that, That under the Law, and without Law, was liberty to things of former Institution by God, and of no Institution.

But is there liberty from things of later Institution, I mean since Christ revealed in the flesh? or liberty to things forbidden by God, as Idol-worship? *&c.* which he seemeth to plead for; for in that place of the *Corinthians*, We know an Idol is nothing in the world; *Paul* speaketh not to excuse those who worshipped the Idoll, or performed an Idolatrous service; But of such as did eat meat that was of the Idols sacrifice, the over-plus sold in the shambles. *Reply.* 1 Cor. 8.

"He saith, There are two things make Ordinances in divine right

"stood

"stood for. 1. There is an opinion that there is a very modell in Scrip-
"ture, to be discovered; which is to reduce Christians to bondage again,
"and to a form without those very gifts, which are not to be found in the
"same. Meaning (as I gather by his Book) Apostolicall extraordinary gifts, speaking with Tongues and Miracles.

Answ. 1. There is a Modell in the Scripture, how God will be worshipped; what the Church is, (I mean the visible Church) what members, and order, and ordinances, as in the first Epistle to *Timothy*; which charge he commandeth to keep till the appearing of Christ.

What the Letter in the true sense of it is. 2. I deny that ever the Scriptures of the New Testament were called the Letter: This is an unwholesome word, we have not footing for it in the Book of God; so applyed. I confesse, I find the outward part of the Ceremonial Law, or Commandments of enmity contained in Ordinances, called, the Letter, as *Rom.* 2. 27. 29. Letter and Circumcision. Those outward Ordinances of the Law. But that is Circumcision in the Spirit, not in the LETTER (*i. e.*) in the outward part according to the Law. And so, *Rom.* 7. 6. *We are delivered from the Law*, (meaning the Ceremoniall Law; for from the substance of the Law contained in love they were not delivered) that we should serve----not in the oldnesse of the LETTER (*i. e.*) not in the Law; but according to the Gospel or Spirit. And so, 2 *Cor.* 3. 6, 7, 8, 9, 10, 11. where that which he calleth the LETTER, *verse* 6. he calleth, The ministration of death, *vers* 7. of condemnation, *verse* 9. That which was made glorious, *verse* 10. which is done away, *verse* 11. And that which is called, Spirit, *verse* 6. is called, The ministration of the Spirit, *verse* 8. of Righteousnesse, *verse* 9. That which excelleth in glory, *verse* 10. That which remaineth, *verse* 11. And the discourse from *verse* 13. to the end, sheweth the Apostle speaketh of Law and Gospel; and not of outward parts, and inward. And so his conclusion is true, the modell in the Letter (that is, in the Law, and so himself expoundeth it, page 240.) tendeth to reduce Christians to bondage. But the Modell in the Scriptures of the New Testament, or Gospel, is a part of their Christian Liberty, which they are to maintain, *Gal.* 5. 1.

Another opinion is (saith he) "That the setting up of such a form is an
"immediate way of fixing God and his Spirit upon it, which is a finer
"kind of Idolatry, to conceive that God entereth into outward things,
"and conveyeth his all glorious, and Almighty Spirit by them; when as
"they are only signes, *&c.*

What he calleth a fine kind of Idolatry, answered. I answer; For my part I know none that hold this opinion; if Master *Saltmarsh* did, he might have done well to have laid open who they had been, and not to have made all that stand for Ordinances to to be reproached, because he hath written this: I make them not immediate wayes, (for that cannot be, seeing there is means used it cannot be immediate) nor mediate; but wait upon God in the use of them, for the discovery of himself, how, and when he pleaseth; And to discover to men my readinesse

dineſſe to obey God in whatſoever he commandeth, as *Abraham* in that command of offering his ſon, went about it, not as an immediate way of fixing God to it, but obeying God in what he commanded. A man may look upon God, and the enjoyment of God, and all for ſelfe, *Iſa.* 58. 2. *&c.* But we uſe Ordinances to manifeſt to men our obedience to God, whether we enjoy God in them or no. Heb. 11. 17. Gen. 22. 2,

2. Where God hath promiſed his preſence, or Spirit, or comforts in the uſe of Ordinances, or outward things, (as ſome term them) I may expect his making it good, without any fine kind of Idolatry at all, *Prov.* 1. 23. *Turn you at my reproof; Behold I will pour out my Spirit unto you,* &c. Men are to hear his reproofs which he proclaimeth; and in hearing this, there is hope of turning; and turning he promiſeth there to pour out his Spirit, and make known his Word. It is no fine kind of Idolatry therefore to hear the Word, and wait at the poſts of Wiſdoms doors when ſhe cryeth: *Faith cometh by hearing, and hearing by the Word preached,* and yet an outward thing; and this way the *Galatians* received the Spirit, *Gal.* 3. And yet not blamed for fine Idolaters for hearing the Word, and having faith wrought that way; and why ſhould it be a fine kinde of Idolatry to wait for Gods diſcoveries in other Ordinances, that are no more outward then that? And he himſelfe confeſſeth, God is enjoyed ſweetly in them? Was not *Peter* one of theſe finer kind of Idolaters, *Acts* 2. When he biddeth them repent, and be Baptized, and they ſhould receive the gift of the Holy Ghoſt? And doth not Mr. *Saltmarſh* ſay, God gave them the holy Ghoſt in the Apoſtles Miniſtery, and it was promiſed (ſaith he) in the Commiſſion, *Mat.* 28. And was it a fine kind of Idolatry therefore to expect it there? Thus you ſee when men run from Scripture, how they contradict themſelves in what they write; when God had promiſed his preſence between the Cherubims, over the Propitiatory, was it any fine kind of Idolatry to expect it there? See this mans own confeſſion, *Page* 108. he ſaith, God did appear in wayes of outward Adminiſtrations, as Tabernacle, Temple, &c. Rom. 10. *Contradictions*

"He ſaith, That of Gods appearance and conveyance of himſelf in "outward things, according to this opinion, is ſuch as the Papiſts hold as "to Images, and things conferring grace, *Ex opere operato*; and all Ido-"laters accordingly, *&c.*

Doth Maſter *Saltmarſh* look upon the Ordinances of Chriſt, and his Apoſtles inſtituting, which is all one; as an Image made by a Papiſt, or a golden Calf, made by Idolatrous *Iſrael*, directly againſt Gods commands? Then certainly they are to be rejected: And he ſaith, they are not, in the next words, in the ſame Page, where he ſaith, "Chriſtians "ſweetly partake of them, and God maketh heavenly things appear by "earthly; as *Thomas*, may ſee and believe. But what heavenly thing doth God make appear by Papiſts Images, or Iſraels Golden Calf? or how ſweetly did they partake of them, or of God in them? or what Parables, Figures, or Types of Spirituall things were they? If Ordinances be *Reply.*

ſuch

such, away with them, grind them to powder: The people of God are far from partaking of spirituall things in them; and from seeing any thing of Christ in the sides of an Image, and so to believe as *Thomas* did. If they be not alike; Then I wonder that men should make such similitudes, to work the hearts of people (who idolize their persons, and take all they say, as an Oracle) to a base esteem of the Ordinances of God, by such unequal comparisons.

"He speaketh of a mystery of Satan; It is (saith he) to fortifie corrupt nature against the Spirit of God, and therefore counterfeiteth the "spirit by false revelations, and appearances, as casting reproach upon "the Spirit of God; as praying by the spirit, and preaching by the spirit, "and new revelations, and new light, thus making the world blaspheme, "and the weaker Saints afraid of the glory of the spirit, lest it prove a "delusion.

1. He saith, Satan counterfeiteth false Revelations, and appearances, And such Revelations and appearances there is, not only in the world, but among such as are against Ordinances. For when they hold forth things directly contradicting one another, the one must needs be a false revelation or delution. As to say, I own the Scripture to be the word of God; and the same man to say, I know no other word of God but Christ; the one of these is a delusion, unlesse there be a further explication of the sayings.

Contradictions noted.

2. He saith "It maketh the world blaspeme, and weaker Saints afraid "of the glory of the spirit.

I Answer, no; They are not afraid of that, but of receiving delusions for Truth. All the Saints are commanded to try the spirits, and not to believe every spirit; And because weaker Saints (as they please to tearm them that walk in the use of Ordinances, assuming strength to themselves) dare not receive every thing that they say is by the Spirit, (though there be meer contradictions to Scripture, and their own sayings one among another,) This argueth not that they are afraid of the glory of the Spirit, but that they desire to glorify the Spirit.

D. P. Master *Saltmarsh* saith, "The perfecting of the Saints, *Ephes.* 4. was "in all Ages, and therefore that hath relation to Christ, and not to the "gifts spoken of there. Another of them saith, "The perfecting of the "Saints, was for that Age only, because Apostles, *&c.* do not continue. Here is a contradiction one against another.

Master *Saltmarsh* maketh the Baptism of the Spirit, to be the Baptism of gifts, page 33. and yet page 39. he saith, It is the being Baptized into Christs Spirituall body, 1 *Cor.* 12. 13. By one spirit are we all Baptised, *&c.* That is another Baptism, for we all have not those gifts And if he mean they are one and the same, Why doth he distinguish them? If they be not one, why doth he make them one? So that here is contradiction.

Mr. *Saltmarsh* saith, that the Gospel is the Revelation of the mystery of sal-

salvation in spirit only, in one place. And Page 68. he calleth the Gospel, Graces, or the second Heaven. Pag 106. He calleth the Gospel, Christ. And Doctrine of Baptisms, Page 19. saith, The word preached is the Gospel. Here is contradiction again.

One saith, The ministery of the revelation is come, which he saith, is the ministery of Christs God-head, Lord of Lords, and KING of KINGS. And Mr. *Saltmarsh*, Page 123. saith, it is not the time of Christs reign. D. P.

He that writeth the Doctrine of Baptisms, Page 5. saith, speaking of those *Acts* 19. This Baptism into the Name of Christ, was not the repeating of any water. Mr. *Saltmarsh* saith, it was alwayes with water, and proveth it; and the Scripture is clear for it. Here is contradiction.

He saith, Page 6. The greatest glory of the New Testament is, the Baptism of the Spirit, which is that of gifts, as he instanceth in *Acts* 2. Mr. *Saltmarsh* saith, The glory of the spirit in after times is greater. Here is one against another.

He saith, Page 14. The Commission is, I would have you go teach all Nations. Mr. *Saltmarsh* saith, it is, Go ye into all the world, I disciple the Nations, and baptize them. Here is contradiction among themselves.

He saith, Page 19. Teaching the Word, was the outward meanes of baptizing with the Spirit, and saith, *Mat.* 28. sheweth it; Others make the laying on of hands the outward means: So here is contradiction among themselves.

But the truth is, *Mat.* 28. with *Mark* 16. shew, That teaching the word, is the outward means of begetting faith, and then those Beleevers have right to water Baptism; That it sheweth: So *Mark* 16. Go preach the Gospel. ——— He that believeth and is baptised shall be saved. I have noted these contradictions for this end; That the Reader may take notice, that all that men say is of the Spirit, is not so. TRY THE SPIRITS, 1 *John* 4. 1.

I shall now come to speak to some sentences in Mr. *Saltmarsh* his Book. He saith, Page 15. "That is the true Church or body of Christ, which is "baptized by one spirit, into oneneſſe, or unity of spirt; An unity or in- "corporation with Christ, being made perfect in one, even in one, as "thou Father art in me, and I in thee. *Some sentences in Mr.* Saltmarsh *Book, answered.*

I answer, The Scripture speaketh also of particular Churches, that are true Churches. But he saith, they were types of this, but bringeth no proof for it.

He saith, Page 17. "This Church was the pillar and ground of Truth. I answer, so were particular Churches, 1 *Tim.* 3. 15. for such a one was *Timothy*, in the Church of the *Ephesians*, 1 *Tim.* 1. 3.

Page 18, 19. He saith, "This Church is not to be divided by any out- "ward thing, which is of this creation, which are visible, outward, or pe- "rishing, *Col.* 2. 20, 21. Or by any fellowship, or Ordinances, below the "glory of the spirit, which are part of the first Tabernacle. [But the Or- *My words.*

dinances of the Gospel are no part of it.] "And therefore whatsoever fel-
"lowship in pretence of Church notion, or Baptism notion, or Presbyteri-
The words within the half squares are mine. "all notion, shall cast it self into any modell of the Letter [That is of the
"Law.] which alloweth not communion with other Believers in spirit,
[How shall we know them but by their works? Neither do we deny fel-
lowship in spirit, with any that are in spirit,] in whom the power of the
"Spirit cannot be denyed, but to be visible and apparent Believers; though
"not in the practice of some particular Ordinance: such fellowships will
"in the day of our Lord Jesus Christ, or clearer revelations of Christ, see
"how they have offended many little ones.

Reply. So will he that hath written to beat down Ordinances of Christs institu-
ting; as appeareth plainly in Scripture. And whether doth he offend
most, that dare not walk contrary to what he findeth to be the rule of
Scripture; or he that refuseth so to do, and will have no fellowship in Or-
His words. dinances at all? "Whom in these outward things they ought to have
"pleased to edification; The law of love, and spirit, and life, being more
My words. "excellent then any worldly rudiment whatsoever, *Col.* 2 20. [That is
not Gospel Ordinances.] And why ought not they in these outward
things to please their weak Brethren to edification, to walk in the use
of them?

If Baptism by water, and the Supper, be a sign and figure, and so legall;
and particular Churches, a sign and figure of the true Church, (as he saith
it) is not the Scripture written also, a figure of the Law written in our
hearts? And so when the Spirit is revealed, the Scripture is flesh, of the
first creation, *&c.* And Mr. *Saltmarsh* his Preaching, is but a type or figure
of the Preaching of Christ, the true Prophet; and so his preaching the
Gospel was but Flesh, Carnall, a type of the first creation, *&c.*

"Page 31. He saith, Therefore we are said to be circumcised with him
Reply. "in Baptism, *Col.* 2. 12. [The Spirit guided him not here; for it saith,
BURIED with him in Baptism.

He saith, "Christ baptized none, but his Disciples, *John* 4. 1. so as
"his Disciples baptized not as his only ministration, but from *John*; and
"as in his ministration, unto the Lord Jesus; as a ministration that was
Reply. "so acceptable to the Disciples; And Page 80. he saith the same: [The
Scripture saith it was Christs act, *John* 3. 23. and 4. 1, 2, 3.

He saith, Pag. 33. "The Baptism of water was called the Baptism of Re-
"pentance, and manifestation to Israel; because the coming of Christ in the
"flesh, was the first opening of the mystery of Christ in the flesh to those
"who were under sin and bondage, as the Jews and Gentiles were, *Acts*
"19. 4. *John* 1. 32.

Reply. He might have done well to have proved his reason from Scripture, we
are not bound to believe it else; And are not Jews and Gentiles under
sin and bondage now, as well as then? And therefore his reason holdeth
good now, as well as then. Beside, I conceive it is, That he might be
manifest to Israel, The reason is, because he was to come to Israel
after

after the flesh; and Israel looked for the Messiah; Therefore it was reason he should be made manifest to Israel. And beside, the word of grace was first tendered to Israel, and he was first sent to Israel. And he calleth it the Baptism of Repentance, because the Subjects of this Baptism were such as repented; for they confessed their sins, *Mat.* 3. Acts 13. Mat. 15. *His words.*

Page 35. "The Baptism of God, or the Holy Ghost, was administred "from Christ, in the Apostles ministration; Be baptized, and ye shall "receive the gift of the Holy Ghost, *Acts* 2.

This was, Be baptized with water; for if it had been the Baptism of the Holy Ghost, it had been non-sense; Be baptized with the Holy Ghost, and ye shall receive the gift of the Holy Ghost. *My words.*

Page 37, 38, 39, 40. He defineth what the Baptism of Christ is, which he calleth "His own proper, and spirituall, and only ministration.

We do not affirm that the Baptism with water, is the Baptism of Christ in this sense, because it is his own proper, and spirituall, and only ministration; but a thing ordained, and instituted by Christ, and so it is the Baptism of Christ, as truly as the other, And so the Disciples preaching was truly the teaching of Christ, they being sent out to do it, as truly as his teaching the heart; though it was not his proper, and spirituall, and only ministration. So the sufferings of the Saints, are called, the sufferings of Christ, 2 *Cor.* 1. 5. So the Churches are called, the Churches of Christ, yet gathered, and planted by the Apostles and Disciples ministery, and not by his own proper, and spirituall, and only ministration, *Rom.* 16. 16. Christ is said to work, and the works that he did, are called, the works of Christ, *Mat.* 11. 2. And yet the work that *Epaphroditus* did, is called, the work of Christ too, *Phil* 2. 30. So a man is called, a minister of Christ, not that he ministreth Christ himself, but is appointed of Christ to minister in the things of Christ, *Col.* 1. 7. So the Word of Christ is not only his own proper, and spirituall, and only ministration; But the Word of the Gospel, written by the Apostles, and Evangelists, and preached to us, *Col.* 3. 16. *Reply.*

He saith, "The Baptism of Christ thus administred, in his own spiritu- "all nature upon his, is the very Baptism by which we are in the fellow- "ship of his sufferings and death, *Phil.* 3. 10. *Rom* 6. [And yet he acknowledgeth that, that *Rom.* 6. is the Baptism with water in his Exceptions:] here is contradiction.

He saith page 44. "That Apostles, Prophets, and Evangelists, Pastors, "and Teachers, were known to be such, both by the Saints and people of "God, to whom they did according to their gifts administer; And to "themselves, they administring in the knowledge of such gifts of Spi- "rit as were in them; [If they were so certainly known to the Church, How came the Churches so far out of conceit with *Paul*, as the Corinthians? 2 *Cor.* 1. 1. And to fall into faction concerning men? 1 *Cor.* 1. *I am of Paul, and I am of Apollo*, &c. And the Galathians to be *Pauls* enemy, *Gal.* 4. *Reply.*

He saith, page 47. "All gifts now, are either naturall, or artificiall, or

Reply. "purely spirituall; upon that account, not upon any account of distinction of gifts, and offices, as at the first, &c. [All gifts come from God, both officers and order for them: But for officers they are either sent immediately by Christ, or chosen by the Church; and that remaineth still.

Page 48. he saith, "Then the Spirit of God was powred out *in* gifts, "and the Disciples were taught from God, and Prophesied and Preached "from the meer Gift, and Spirit received: But now Prophets and Pa-"stors are taught from another account, *viz.* upon a more artificiall and "industrious, and humane account, and their regenerate nature; then "they ministred and spake as the Oracles of God.

Answ. And did they not use Industry and Art then? What meaneth *Paul* to
2 Tim. 2. 15. bid *Timothy* STUDY to shew himself a man approved, and give attend-
1 Tim. 4. 13. dance to reading, &c. And to charge *Timothy* to bring him the Books and
2 Tim. 4. 13. Parchments that he left at *Troas?*

2. Is not their regenerate nature, and their enlightnings of the Spirit that way; and their gift by that means a gift of the Spirit, as well as the others?

3. If he mean by that phrase ("Then they taught as the Oracles of God") infallibly, as he seemeth to import in his Epistle to Mr. *Knollis*, pag. 328. where he sheweth he meaneth infallibly, purely, and immediately from the Spirit: I would fain have him shew me where he hath any warrant to teach, or preach now; seeing I conceive, he will not say, he teacheth infallibly, by a pure spirituall gift immediately: for there is a Command, that every man that speaketh, speak as the Oracles of God: and I would fain have him give me a Scripture proof that any man spake otherwise, that was allowed of God to teach in all the New Testament, where the proof is that any may teach that cannot so speak, if his argument hold against it?

And if there be no restoring of those gifts (as he saith) why will they undertake to do as they do, to professe they have the same gift? for they say, they speak not by Art or Study, but as the Spirit moveth, and God giveth them utterance: And if so, then the gift is restored in them one way, though they deny it another way; If they have not that gift, why do they cast all they say upon the Spirit then?

Saltmarsh, Page 25. "The present Ministery of men among all the
mark. "Churches, &c. [This man would have but one Church before, and now he himself acknowledgeth CHURCHES at this day.]

Page 53. he saith, "This principle of locall Separation, he findeth is "both Jewish, and Legall, and Literall; and is sucked in by the Saints "from the first Gospel discovery, and from the Law, and Mosaicall prin-"ciples of Separation. I answer, what is this but to charge *Paul* that writeth to the *Corinthians* the Commandments of the Lord, to hold Legall, and Mosaicall principles? for he writeth to them to separate locally, 2 *Cor.* 6. 17.

Page

Page 54. he saith, "All the Law of outward order and form, is only "a supplement to the absence of the Spirit of God, and to order their out- "ward man among men, to their fellow Saints, and the world; while "the Law of the Spirit of life is not in them, shining and conforming "them in spirit and love to the Image of Christ.

I answer, 1. They had the Spirit of God gloriously in the primitive times, and outward order too: Therefore it could be no supplement to the Spirit.

2. We are to order our selves among men, to the Saints and world, that they may see our good works, and glorifie God, aswell as those in those times; Therefore we are to stand for outward order aswell as they. I must see a mans life ordered by the Spirit, aswell as hear him speak spiritually, else I shall question whether it be the Spirit of God, seeing Satan can transform himself into an Angel of light. Matth. 5. 16. 2 Cor. 11.

He saith, page 55. "I am far from thinking these Administrations to "be our glory, and high point of Reformation, which our brethren of the "Independant, and Baptism, and Presbyterial way do.

I answer, For some of them of Baptism way, I can testifie, they think no such matter; but they think the high point of Reformation lyeth in heart and spirit, to have that spiritualliz'd and filled with the enjoyments of Christ, and so to live upon him dependingly and derivingly, and to live unto him obedientially in heart and life; But we do not think this is no point of Reformation, to maintain that order, and those Ordinances Christ hath left us upon record in the New Testament: for, to make no matter how, and where we worship, or what Worships we are in, we think it is a point of no Reformation: seeing we are tyed in Scripture to glorifie God with our bodies, aswell as with our spirits. 1 Cor. 6. 20.

He saith, page 56. "It is clear our living in such Administrations is "our bondage; and citeth 1 *Cor.* 13. 8, 9, 10, 11, 12. to prove it. Now "we see darkly through a glasse, and see in part, and when that which is "more perfect is come, then that which is in part shall be done away.

I answer, 1. The words are not truly read. He saith, *When that which is* MORE *perfect is come.* All the Translations in English that I can find say, *When that which* IS *perfect*, not MORE perfect: Not as if when a man is a little more drawn up into Spirit, then he must throw off use of Ordinances: But when that which IS perfect, which is not in this life, as I shewed before: For, saith the Apostle, *Here we know but in part*; Then it seemeth we must have greater knowledge when we cast off Ordinances, then ever *Paul* had in all his life; for he used them. *Answer to* 1 Cor. 13. 8, 9, 10, 11, 12. *cited by Mr.* Saltmarsh.

And when that perfect Teaching is come, that we have no need of Mr. *Saltmarsh*, nor other mens teaching, Then I conclude such a perfect Baptism is come, that we shall not need Water Baptism.

2. I leave it to the judgement and consideration of any man of judgement to conclude, Whether that [THEN] be in this life or no,

while the flesh lusteth against the spirit, in tabernacles where we groan
Gal. 5 17. to be delivered; or when we shall see face to face, and know perfectly as
2 Cor. 5. 1, 2. we are known; seeing this knowledge cannot be while we are in this body, 1 *Joh.* 3. 2.

3. The Apostle speaketh not of the utter abolishing those things that are but in part; for he knew but in part, and propheſied but in part: Now he meaneth not, when that which is perfect is come, his knowledge shall be done away, for it shall be much more inlarged and glorious.

Page 60. speaking of different Administrations, and having spoken to *Johns*, which I have answered before; he saith, "The other Ministration "was the Gospel in the flesh of Christ, &c. [*Johns* Ministration was the
My words after the [Gospel, *Mar.* 1. 1--5. and *Luk.* 16. 16. The Law and the Prophets were until *John*, since that time the Kingdom of Heaven is preached, &c. TIL *John*, that is, strictly observed till then; not till the end of *Johns* Ministration, but till the beginning: as appeareth not only by *Luke* 16. 16. but clearly by *Matth.* 11. 11. All the Prophets propheſied till *John*. And this is intimated also by Christ, *Matth.* 5. 17. *Think not that I am come to destroy the Law and the Prophets, &c.* Why should Christ intimate such a thing to them, but that he knew they took occasion to think so from something which *John* had revealed, which they saw not in the Law and Prophets before, concerning a new Ministration under the Gospel, both in his Preaching and Baptising? And men pressed into the Kingdom, (*i. e.*) into the Gospel under *Johns* Ministration; which made them think that Christ intended sure to destroy the Law and the Prophets: And so Christ speaketh to their thoughts, as *John* Baptist did to the Pharisees and Saduces, *Matth.* 3. 9. and Christ to his Disciples, *Matth.* 10. 34.

2. If the finishing of *Johns* Ministration put an end to the Law, and Legal Ministrations: Then were the Administrations of the Law ended before the death of Christ; for, *John* was beheaded before Christs death. But that is false, *Col.* 2. 14 therefore the other.

Pag. 61. "Another Ministration (saith he) is in the graces, operations,
"and fruits of the Spirit, as of Faith, Repentance, Self-denial, Humi-
My words. "lity, Meekness, &c. *Gal.* 5. 22. [And this Ministration was also in time of the Law, and under Gifts and Ordinances, and now also, and shall be while this world standeth: When will the time be that a man is not to be humble, or to deny himself, &c?

Pag. 62. He speaketh of the Ministration of Angels, *Revel.* chap 1.
My words. & 2. [Whether any man on earth shall have any such Administration to him, remaineth to be proved.

He speaketh of another ministration of patient bearing, suffering, and
My words. doing good to enemies. [And this also was under the Administration of Ordinances, both of Law and Gospel.

He saith, Pag. 66. concerning the last Ministration, which he calleth,
"The more full and naked Ministration of God by himself in Spirit;
"he saith, It is not only at the last day, done upon the whole body of
"Christ,

"Christ, but is fulfilled in its particular accomplishments in the Saints "here.

[But I see no Scripture proof for it. He citeth *Revel.* 22. 22, 23. but telleth us not the meaning of the Text; and if it do not mean as he meaneth, then it doth not prove the thing. For we may ask, 1. To what time that relateth? 2. To what Church, or People? 3. What he meaneth by Temple? If he say, Gifts, and Ordinances, and Baptism by water, &c. Then he himself contradicteth himself, for saith he, these are the Court of the Temple given to the Gentiles.

Pag. 69. saith he, "As Christ was in the world, so is every Christian; "he was made under the Law, under Circumcision, &c. [It is true, *Gal.* 4. 4] "under Baptism, and the Supper of Bread and wine; [The Scripture revealeth no such thing] and then he crucified all that flesh he "walked in under those Dispensations, and entered into Glory? *For thus "it behoved Christ to suffer, and to enter into his glory,* Luke 22. *My words, within the half-squares.*

I answer: 1. That every Christian is made under Circumcision with hands, I know no Scripture affirmeth it. He saith, "As Christ was in the world, so, &c. I say, every Christian was in the world. But if he mean under the same Dispensations, I say, No: for, then every Christian must come into the Temple, and be circumcised the eighth day.

2. And then, (saith he) he crucified all that flesh, &c. And if he will but allow us, that which he seemeth here to allow; That we shall be as Christ was under Baptism, and the Supper of Bread and Wine till we dye, as the Scriptures cited proveth he was, why will he plead against it so? And this may serve for answer to the like thing affirmed, *pag.* 260.

Pag. 70. He saith, "And while God lived in each Ministration, quick-"ning, and glorysying, and acting it for himself, the presence of God, "and of Spirit, was to the Disciples like the Sun in summer shining upon "them; the candle of the Lord shining upon their heads, and his secret "upon their tabernacle: But when the line of Gods season was run out "to its point and extremity, that he would no longer stay there, nor have "his glory inhabit in such and such a Ministration; then that Ministra-"tion became a place of desolation, a solitary place for the Satyre to dwell "in, and the Scritch-owle to sing in (*i.e.*) for the spirit of Apostasie and "Antichrist to possesse and act in, &c. And so he goeth on, shewing we should not abide in a Ministration, when God hath left it.

I say so too, when God hath utterly left it. But he hath not yet proved the Ministration of Baptism by Water, and the Supper, and other Ordinances are left of God. Where is the Bill of divorce that God hath given them? Is there no Christian under Baptism with Water? if there be, Do all his experiences fail him, that tell him, that he enjoyed God in that Ordinance, and doth still sweetly in the use of the Supper? And if God have left these, and the Spirit also, why doth he tell Mr. *Knollis*, he is not against the Baptism of Water; and yet occasioneth abundance to fall off from their obedience, and some to looseness of life, and look upon Or- *Answ.*

dinances

dinances as an *Odium*, by his writing this Book? And if God be gone from those Ordinances, and those that use them be possessed with a spirit of Apostasie, and Antichristianism or iniquity, as he intimateth those are that continue in Ordinances when God is gone, or that they find such a spirit dancing or singing there; How durst he say, he was not against it? For my part I think all Christians should be against a spirit of Apostasie, and Antichristianism, and Iniquity; and if God be not gone, but be still found there, how can he prove they be ceased, and carnal, and flesh, and only for the age of the Apostles?

From *Pag.* 84——93. He maketh a discourse of the life of outward Ordinances, as he saith, and telleth us what the new Creature is, and the true spiritual Ministery by which he groweth up; and the true spiritual Baptism, and the Supper of the Lord; and Minister, and Pastor, and Elders, and Church, and Keys, and Excommunication, and Gospel-order, and Government, and Covenant, and Ordination, and Trial of Gifts.

I answer; If he mean there is no outward Ministery, nor Baptism, nor Supper, nor Minister, nor Pastor, nor Elder, nor Church, nor Keys, nor Excommunication, nor Gospel-order, &c. and that all is false but that which he nameth; then it is against the clear Scriptures of the New Testament; or else these Scriptures will prove of no use. As for example: "The true spiritual Minister is Jesus Christ, saith he. &c. Was *Paul* and *Apollo* false Ministers therefore? If so, then *Paul* abuseth the people of God when he saith, 1 *Cor.* 4. 1. *Let a man so account of us as Ministers of Christ*: And yet these were not Christ. If he mean these things are truly spiritual in way of preheminency to the outward, the life of them; not condemning the outward, I yeeld to him: But that I think is not his meaning; and then see whither this tendeth. There is no Church to be seen outwardly, if the Christian be the mind only, as Mr. *George Hassell* would have it, nor no outward order. What is being in the Church then, but as being in the Grave, a place where there is no order? So that in the *Thessalonians*, 2 *Thess.* 3. That reproveth idleness in outward calling, as a disorderly walking, is nothing; idleness may be: that is no disorder now. Sins that both Law and Gospel condemneth are no disorder now. If they be, then there is a true spiritual order outwardly, as well as the members differing one from another in glory, and spirit, and power. And he seemeth, *pag.* 90. to be of *George Hassels* mind, that the Spirit only is the Christian; "Christ being a spiritual head, hath "a spiritual body. It is true: But by his discourse he seemeth to mean a body only in spirit, and nothing outward; and so the outward members of the outward man may do what he will, and walk loosly in all sin, for they are no part of Christs Body; yet he confesseth outward Excommunication, *pag.* 306.

Job 10. *ult.*

Pag. 100. He saith, "There have been Christians in severall forms and worships, under Episcopacy, Prelacy, Presbytery, &c. in all places among *Jews* and *Gentiles*. [I yeeld to this: Yet give us leave to say according

Reply.

according to Scripture truth, The Churches which are false, are false; in their constitution, order, &c. Bear with us, for your censure of Administrations possessed with a spirit of Apostacy, Antichristianism, and iniquity, is as harsh. We confesse true Christians, possessed with the Spirit of God, though living in Churches of false constitution, as Gentile Idolatrous societies were; and though God had his people there, this will not warrant their staying there, when once they see the evill of it.

Page 109. He saith, "Before the Administration God was in, as Tabernacle, Temple, Priests, Prophets, &c which God laid by, he never "appeared in them more: Nor Christ when he had once ended his Ad- "ministration in the flesh, he never restored it in that very way again.

I say no; he never did, nor intended to suffer more: But he declared to his Disciples the things concerning his Kingdom, in his Body, before his Ascention, *Acts* 1. 4.

"And so in all reformations, respectively to these former Administra- "tions, they never returned back, or re-assumed the same again, after once Saltmarsh "God refused it, or laid it by: When Christ came in the flesh, he did not *words.* "make it his work to settle the Priest-hood again, &c.

I answer; When God layeth by an Administration utterly, for ever; then indeed the people of God are to lay it by, and re-assume it no more; but not till then. Now where hath God laid by preaching of the Gospel, or baptism with water, or the Supper?

Again, the Priests, &c. were types of Christ, and his coming in the flesh was to put an end to them; among other ends, *Heb.* 10. so that if he had settled them again, he had fought against himself in it. Prove the same of these Ordinances or Administrations.

He saith, "The falling away hath put an end to them.

I answer; Where will any Scripture prove, that Apostacy, or the creeping in of Antichrist putteth a finall end to any Administration of God? This is an enemy to God, and the Saints; and when enemies have spoyled them of Administrations, they have taken them up again; as the Jews, concerning their first and second Temple. But when Christ putteth an end to them, then they are no more to be used. Israel Apostated and fell away from the worship of God often-times under Idolatrous Kings: yet the godly Kings re-assumed it again, till Christ came, and put an end to that kind of service. Israel Apostatized from dwelling in Booths; yet finding it in the Word as their duty, they took it up again: And there was no end put to it by their Apostacy, till Christ came, who was the end of those types and shadows. And if we have figures and types now under the Gospel, as he saith we have; then it must be Christs coming must lay them by, and not Apostasie. Israel being recovered from Babylon, built her Temple again, and set up her Administrations: And though God was gone, as in *Ezekiel* I proved be-

fore, yet he came again when it was built again. So the Israel of God recovering from mysticall Babylon, may take up her Ordinances again, though they have been corrupted by Antichrist, and God gone in that respect: till Christ reveal otherwise. And since the people of God have re-assumed them, God hath come again and been seen and enjoyed in them; and they have found God in Sodom, and Christ in the Grave; if Ordinances be Sodom, and the Grave (as he intimateth.) And for those extraordinary gifts which the Church hath not, she cannot take them unlesse God give them.

2. Is not preaching an administration that was from Christs time to the falling away? And was not Doctrine corrupted by Antichrist, as well as other Ordinances? And were not gifts gone from false Doctrine as well as from false Worships? Did not false Teachers creep in, and
2 Pet. 2. 1, 2. bring in damnable Heresies, as well as false Worships, and corrupt Ordinances? What warrant is there then to re-assume Doctrine, but to wait upon the higher teachings of the Spirit, seeing this was laid by at the time of Apostasie and corruption, as well as other Ordinances?

Page 110. He saith, "The falling away was no more, but the Lord ga-"thering up, and taking in the out-goings and operations or gifts of the "Spirit, in such ministrations.

I answer; When the Lord gathereth up his Spirit, no man can have it in any ministration; that is true. But the gathering up of those gifts did not prove the ceasing of Ordinances, as Baptism with water, preaching the Gospel, the Supper: Neither hath the Lord said any where, they shall cease; neither hath he revealed it, that they were ordained upon some speciall reason, and then to cease; as gifts and miracles were for confirmation of the word then spoken, *Mark 16. ult. Heb. 2. 2.* Therefore the one might cease, and God gather up one? and the other continue, that was not given for that end.

2. It seemeth by this affirmation, it was long of God that men fell away, whereas the Scripture sheweth it was their own corruption: *Because iniquity aboundeth, the love of many shall wax cold, and because of false Teachers,* 2 Pet. 2. 1, 2. *And* Heb. 3. *Take heed lest there be in any of you an E V I L heart of unbelief, in departing from the living God.* And indeed God gathered up his Spirit because of sin, *Gen. 6. My Spirit shall not alwayes strive with man for that he also is flesh, and the imaginations of his heart are only evill continually.*

Page 114. He calleth the Saints, "Spirituall vessels, or Golden cups "of the Lords Temple, carried away captive, and live under the flesh.

I answer; If so, then when the Lord bringeth them out of Captivity, they may return and build their Temple; I mean, not only Christ in Spirit; but all those Ordinances that he left them in his Word to walk in.

He saith, *Page* 121, "All that pretended reformation by gifts and Ordi-

"Ordinances, which tendeth to the reducing of us to that first Ministe-
"ry of the Apostles times, which they of the Presbytery, Independency,
"and Baptism endeavour; is but a building up those things which the
"Lord would have destroyed, &c.

I answer; 1. This is not proved; and beside, we have warrant from Christ to reduce things to their first purity, so near as we can, when they are out of order; as I have shewed.

He saith, "And therefore the Lord suffered the Man of Sin to pre-
"vail upon it, &c. I answer; Did it follow, that because the Babylonians of old prevailed over the people of Israel, and destroyed their Temple, and worships; that therefore it was Gods mind to have it utterly destroyed for ever? No such matter. Neither doth it now follow, that because the Man of Sin prevailed through the negligence of the Church, therefore God would have his Ordinances in the first purity destroyed. This is but reason, and he that writeth it giveth no Scripture proof for it.

Page 115. In describing what is the Beast, and false Prophet, and Whore, he saith, "This is the Whore too; for when the Spirit is de-
"parted from God, and the life of God, is become an Adultresse; ha-
"ving lost its first love, or husband, even the Lord himself; and sitteth
"upon a Beast, even the flesh, &c.

I answer, This is the spirit of whordome, but there is whoredome in act also; and so he confesseth, "That Antichrist worketh as well with-
"out to the world, as within in the flesh of every Saint. And therefore though the false Prophet, and Beast, and Whore, be within in the spirits of false Prophets, Beasts, Whores; yet they are without also.

Page 132. He asketh, Where are those gifts of pure anointing now?

I answer, In the Scripture: And so far as Pastors and Teachers teach the truths of Scripture, so far they teach the pure Anointing.

Page 249. He affirmeth, "That the Jews were but figures of the
"children of the Bond-woman, and of Christians under the Apostasie
"in meer letter, and corrupt forms of worship: And as the Jews were
"reckoned before to be the people of meer Ordinances, &c.

I reply, The Apostle speaketh of calling that very people that were broken off, *Rom.* 11. 1. *Hath God cast away his people whom he foreknew? God forbid*, saith *Paul*. How doth he prove he hath not? *For I also* (saith he) *am an Israelite*, &c. A man may easily see he meaneth that people, of the seed of *Abraham* according to the flesh. And so he goeth on to shew that as God had a remnant of them in *Elijahs* time, when the rest were fallen to *Baals* Idolatry; So at this time (saith he) God hath a remnant of the same people, *Rom* 11. 5. Again he speaketh of such Jews, that the Gentiles, other Nations were opposed to, such as were the Romans, as *verse* 12, 13, 30. 4. He speaketh of a people which he calleth, *verse* 14. them that are his flesh, whom he desired to provoke to emulation, and save some of them; Therefore it is that people: And this may serve for answer to that he saith, Page 250. "That the

"calling of the Jews is nothing else but bringing the Christian from "Letter to Spirit.

Page 254. He saith, "Christ in us, is, when we are made the Anointed "of God, which is the Christ, or the whole entire Christ as one spiritu- *My words.* "all new men, 1 *Cor* 12. 12. [So that by this Doctrine we are as much Mediator, Redeemer, Justifier, as Christ, that was born of the Virgin *Mary*, and suffered at Jerusalem. Beside, the place of Scripture he citeth, calleth the Church Christ, in relation of body to Head; and not that every Saint is as whole entire Christ, as he.

Page 256. He maketh the fiery triall spoken of by *Peter*, "To be a "going out of more Legall administrations, to lesse Legall, or more "Gospel, &c. Whereas the Apostle speaketh of persecutions, of being reproached for the Name of Christ, and suffering not as a murtherer, nor thief, &c. but as a Christian, 1 *Pet* 4. 14. 16. This is the fiery tryall he speaketh of, and not the other.

Page 265. He saith, "The six dayes were a figure of Christians under "bondage, or working administrations, as those of the Law and Gospel "are; as all Forms of Worship, Duties, Graces, Prayers, or Ordinances, &c. *Reply.* And some say, all outward things are Forms. So that by this Tenet, All outward Duties, Graces, Prayers, Ordinances, are ceased, to them that are in God or Christ. If they mean dissolved, and with Christ, as *Paul* speaketh, I say so too; but else I require their Scripture proof for it.

2. Consider, here is affirmed, that all duties and graces too, are bondage; so that all acts of Righteousnesse and Holinesse, all spirituall qualifications are a bondage; here is either loosnesse, or nothing.

Page 246. He saith, "The New Covenant, or God revealed in his, is "not by any outward way, or ministration, or means, but by the inward, "or unction, or anointing; Ye are all taught of God, *Heb.* 8. "*No man* "*shall teach his Neighbour or Brother, saying, know the Lord*: And all con- "ference, or discovery in letter or speech, is but meer witnessing to the "Lord, and discovery of God of what we are taught, not any Ministery "(as formerly) for teaching.

I answer, 1. *That ye shall be all taught of God*, is teaching men to believe, and come to Christ; as appeareth clearly, *Joh.* 6. 44, 45, 46, 47, 48. And it is true, God alone teacheth the heart to believe, but yet by outward means; *For faith cometh by hearing, and hearing by the word of God*, Rom. 10. 17. (*i. e.*) not by Christ alone, as some would have no other word of God; but by the word of Faith, or Gospel preached, as appeareth, *verse* 14. 15. and 1 *Cor.* 1. 21. Yea the whole sequell of the Chapter, *Rom.* 10. maketh it clear, witnesse the saying of *Isay* to prove that Israel heard the word of God. Concerning *Heb.* 8. I have answered it, in the objection upon *Heb.* 8. And in the objection that none may preach but infallible men.

Page 247. He saith, "No outward Ordinance or ministration of the

"creature

" creature, or of the letter, can convey, or confer, or bring in pure ſpiri-
" tuall things, *John* 3. 8. There is a great miſtake in that; they are but
" ſigns and ſhadows of ſpirituall things; and they are to the Spirit in the
" New Teſtament, as the ſhadows in the Old were to the fleſh of Chriſt,
" figures, and periſhing things, and to be fulfilled in Spirit, and in the
" coming of Spirit, *Col* 2. 20. 1 *Cor.* 11. 26.

Anſw. See how he here overthroweth preaching; Is not that an outward Ordinance? And ſaith he, They are to be fulfilled in ſpirit, and the coming of the Spirit, and citeth 1 *Cor.* 11. which ſome plead for laying down breaking of bread. And ſaith he, No outward Ordinance, &c. I wonder why they do not lay down preaching, exhorting, inſtructing, witneſſing to God; their words are but outward things.

Beſide, we ſay not, They can convey pure ſpirituall things; but God can convey them in the uſe of outward Ordinances: As faith cometh by hearing.

Page 265. He ſaith, " The firſt pattern in Scripture of Offices and
" Ordinances, was but a more purely legall diſpenſation, or a diſcovery of
" the Goſpel, rather as to Chriſt after the fleſh, then after the Spirit, and
" a diſcovery, as to the weakneſſe both of Jews and Gentiles then, re-
" ſpectively to viſible adminiſtrations, and gifts of ſpirit.

I anſwer, It was the mind of Chriſt concerning his Kingdom; for the Apoſtles preached it up, and acted it, and that by Commiſſion from Chriſt; for in the fourty dayes he converſed with them, *Acts* 1. he ſpake of things concerning the Kingdom of God.

He ſaith, " God never ſet up any Adminiſtration, or Office, but for
" a time and ſeaſon, and uſed it as a temporary diſpenſation, as the Taber-
" nacle, Temple, Law, Prieſt-hood, &c. and then left them, never to be
" reſtored; So the firſt Goſpel adminiſtration of Ordinances, Gifts, &c.
" And yet he ſaith, page 278. There is a knowledge of God by outward
" Ordinances, and duties. Here is contradiction. If God have left them, How can he be known by them?

Now I ſhall ſpeak briefly to ſome things in the Doctrine of Baptiſms, and ſo conclude.

An anſwer to the moſt materiall paſſages in the Doctrine of Baptiſms.

Page 2. He ſaith, *Johns* Baptiſm was NEW and famous. [Therefore I conclude from his ſaying, it was not of the Law.

Page 4. He proveth *Johns* Baptiſm, and Chriſts diſtinct (one was water, and the other fire) by Arguments. 1. They have diſtinct appellations or names, That of water was ſtill called *Johns*. [I ſay water Baptiſm was not alway called *Johns*, neither *John* 3. nor *Acts* 10.

And ſpeaking of the honour of *Johns* Baptiſm, he ſaith, " Chriſt him-
" ſelf who was born under the Law, and ſubject to the Law, ſubmitted
" himſelf to the Baptiſm of *John*, as to the laſt and livelieſt Ceremony,
" *Mat.* 3. 13.

Reply. It is ſtrange, And we read not in the whole Law of any ſuch Ceremony; But it was a thing as he confeſſeth, immediately revealed from God

John 1. Mark 1. 1. God, at which the people ſtranged, and was new and famous, page 2. the Scripture ſaith, The Law was given by *Moſes*; but *Moſes* ſpake not a word of this; Therefore this is of the Goſpel, as *Mark* ſaith.

Page 5. He ſaith, *Paul* preacheth the Doctrine of Faith to them, *Acts* 19. And *Paul* repeateth only *Johns* Doctrine.

He maketh a long diſcourſe to prove the Baptiſm of *John* and Chriſt diſtinct; [which need not be, we acknowledge it; but when we mention the Baptiſm of Chriſt, and mean water; we mean not that Chriſt adminiſtred that Ordinance; we can diſtinguiſh of ſuch things, The teaching of Chriſt by his Spirit, and the teaching of Chriſt by his Servants, and yet both the teachings of Chriſt, as *Jer.* 31. 33. So the Baptiſm of Chriſt adminiſtred immediately from Chriſt by his Spirit, and the Baptiſm of Chriſt by water, adminiſtred by Chriſts Servants by his Commiſſion; and yet both the Baptiſm of Chriſt.

Reply. Page 6. He ſaith, "So far as *John* preached Chriſt ſpiritually, he did "it not as Baptiſt, but as *John* a Believer. [Was not *John* a Baptiſt as he was a Believer? Was he not ſent from God to Baptize? And doth he ſend unbelievers upon any ſpirituall work about his worſhip? And did not God give him a Commiſſion to Preach and Baptize both, as he was a believer? Here is a needleſſe diſtinction.

Reply. Page 9. He ſaith, "Some baptized with *Johns* Baptiſm, did not know "the way of God perfectly; that is (ſaith he) had no certain know- "ledge of Chriſt, the way of God, as *Apollo*, *Acts* 18. [This is contrary to Scripture; for it ſaith, *He taught diligently the things of the LORD*; And ſaith, in the ſame place, *He was inſtructed in the WAY of the LORD*.] "And ſome of them did not ſo much as know whether there "were any Holy Ghoſt, *Acts* 19. much leſſe had received the Spirit. [How could they believe then? Is not faith a fruit of the Spirit? But they did not know thoſe gifts of the Holy Ghoſt that afterward they received.]

His words. Gal. 5. 22. Reply.

Reply. He ſaith, "Repentance and Remiſſion of ſins is the work of Chriſts "own Baptiſm, which is the Baptiſm of the Spirit, [But this is not the Baptiſm of fire which he ſaid was Chriſts own Baptiſm, and came upon the Apoſtles at Penticoſt; for they had Repentance and Remiſſion of ſins before, That only was gifts.

Mat. 19. 28. Luke 10. 20. Page 10. He ſaith, "Sin was remitted in hope only in *Johns* Baptiſm, "but really in Chriſts. [It ſeemeth then by this, That the Apoſtles that followed Chriſt in the regeneration, it was onely in hope; And their names written in the Book of Life onely in hope, till Penticoſt: But the Scripture ſpeaketh no ſuch thing. And we are not to think of men above what is written.

Reply after the [. "The Kingdom of God is a Spirituall Kingdom, ſaith he. [It is, and ſpiritually outward, as well as inward: It conſiſteth in Righteouſneſſe, &c. And Righteouſneſſe is not all inward, but outward Righteouſneſſe in life, as well as in heart: And Baptiſm of water is acknowledged by Chriſt

Christ to be a part of Righteousnesse: So that it was of the Kingdom.]

He saith, "It hath been the mistake of many Ages, that have made "*Johns* Baptism equall to Christs. [I think never any so simple to make water equall to the Spirit: But to make water Baptism of Christs Institution, and so *Johns* the same, is no mistake. *Answ.*

Page 11. Speaking of the duration of *Johns* Baptism, he saith, "It was very short, It continued till Christs Ascention. [But where doth the Scripture say, or shew, it ended then, or that *John* was a type of Christ? He was Christs Messenger before his face, not his type. And for water Baptism, the Scripture is clear it continued after Christs Ascention, as *Acts* 2. 38. when the Spirit was come to teach them all things, and did do its office sure; I dare not think otherwise: yet *Peter* commandeth them to be baptized. And *Acts* 10. 48. and *Acts* 8. 12. and 18. 8. and 19. *Reply.*

He saith, "*Johns* temporary Ministery had a temporary Baptism: "But the everlasting Gospel, which is the word in our flesh, hath an "everlasting Baptism. [1. Mark it, He maketh Faith and Repentance, and casting down mountains, and exalting valleys a temporary Ministery; for this was *Johns*. 2. The everlasting Gospel is the Word preached as well as Christ within us, *Rev.* 14 6. Having an everlasting Gospel to PREACH to men.

John (saith he) was to deliver up all to Christ. And so *Johns* to end, [It seemeth then he was to deliver up preaching to Christ, and we must look for no preaching now by word of mouth; for that was creature-preaching, word-preaching, and not preaching to the heart. *Reply.*

Page 12. He saith, "Water Baptism hath been an unlawfull mixing "or blending of the Church and world together, so that they could not "well be differenced from each other, to the great prejudice of the Congregation of Christ. [And since men have endeavoured to throw down water Baptism, I mean of Believers (his speech I conceive is of Infants, ours is contrary) the world and the Congregation of Christ have been mixed together; for many of them can joyn with any body, and run to the world, and have communion with them. *Reply.*

He saith, "One single man with the word may very lawfully and justly "contradict the whole world without it. [I say it is very true; but he meaneth in disproving water Baptism, &c. But fine elegant similitudes formed by man are not the WORD: And he hath brought no other to prove it. *Answ.*

He saith, "Christ bringeth no temporall and carnall thing into his "spirituall, and everlasting Kingdom. [So that Christ bringeth no preaching by word of mouth into his Kingdom; for that is but a temporall thing, nor prayer by word, nor conference, nor confession of God; all these are but temporall things: But that is not so; The word preached, is called the word of the Kingdom, *Mat.* 13. *Reply.*

Page 16. He saith, "They circumcised for their sakes who were weak.

I say

I say so too; but so they did not baptize with water, for you cannot say those that had the extraordinary baptism of the Spirit, in those gifts of speaking with Tongues, and Prophesying, were weak: And yet such *Peter* commanded to be baptized with water Baptism, *Acts* 10. but he never commanded Circumcision. And there is another difference.

Reply. Page 17. He saith, "We finde *Paul* preaching in Christs Kingdom but one Baptism, and this of the Spirit, *Ephes.* 4. [*Paul* doth not preach BUT one in Christs Kingdom: But in unity of Spirit he saith, there IS one, not but one. See my answer to this before.]

Reply. "Wherefore (he saith) seeing these things are so, The Anabaptists "have been mightily mistaken, who have made their water-washing so "essentiall a work of the New Testament. [Seeing these things are not so, the Anabaptists have not been mistaken, &c.

Answ. He maketh this one Baptism to be the Baptism of the Spirit. [if he mean that which Master *Saltmarsh* calleth, the Baptism of the Spirit, (*i. e.*) of gifts; that concerneth not us, we having it not; and so we have not this one Baptism; (I mean Miracles, Tongues, and those gifts) and it seemeth he meaneth so, because he saith in the next words, "This spirit "Baptism did not go along with *Johns* water Baptism, but followed it "some four years after; [That was the Baptism of gifts: And we have not that Baptism, and so by his conclusion are none of Christs body. For he citeth, *Acts* 1. 5. and 2. 1, 2. &c. and *John* 7. 38. The holy Ghost was not yet given; and these Scriptures speak all of the Baptism of gifts.

Page 19. He saith, "This is the baptism wherein all the Church of the "New Testament are to partake with Christ, that is the Spirit, not water.

I say, Then many believers are in a bad case, that dyed and never had this baptism that he mentioneth; of the gifts of the Spirit, which all the Scriptures that he citeth speaketh of.

And he saith, "We have no more comfort in being one with Christ in "water baptism, then *Judas* had, going alone in the same ship, &c. I answer; We have none in this Fire baptism spoken of in these Scriptures that he citeth, because we have it not in this Age of ours.

Reply. He saith, *Ephes.* 5. 16. with the washing of water by the word; "Is "the spirits baptism. [This is not it that came upon the Apostles, *Acts* 2. nor upon the Samaritans, *Acts* 8. and that is it that he treateth of; for they believed, and their hearts were purified before, and were washed before by Christ: And so the water in the Ephesians should rather be the blood of Christ, then the Spirit; for the blood of Christ cleanseth from
1 John 1. all sin. So that you see how he confoundeth things together, that the Scripture maketh distinct.

Page 20, 21. He sheweth, "This Baptism of the Spirit (which as he explaineth it, is nothing but regeneration, or conversion to Christ, being made one with him by faith and the baptism of fire, or Spirit that he named before) he saith, "This giveth us a new nature, a new name, en-"treth us into a new world, enableth us to the Ministery of the New Testament

"Teſtament, to preach as it did Chriſt. [Then I hope converted men may preach: Some ſay no, except they be infallible; ſo they contradict themſelves here alſo.] "For he began to preach from his Spirits Baptiſm. "Saith he, We are all one with Chriſt who partake of it. [Divers of the fore-mentioned things belong to Regeneration, or Converſion; and that all that we read of, that were baptized with water had (or at leaſt appeared to have) before they were baptized with water: And this is that we ſtand for, concerning the Spirits Baptiſm, that enabled Chriſt to preach, and the Apoſtles too, was a greater meaſure of the Spirit, and ſome were eminent and excellent gifts; and this Baptiſm ſome had alſo, before they had water Baptiſm, and yet were commanded to be baptized with water, *Acts* 10. So that all theſe things are but flouriſhes which darken the truth to ſome, which by clear Scripture will ſtand againſt all oppoſitions whatſoever.

Anſw. *Contradiction.* *Reply.*

Page 21. "By the true Baptiſm of the New Teſtament we do actu-"ally put on Chriſt, *Gal.* 3. 27. I anſwer; There is as much for water baptiſm as the Spirits (as he calleth it) for the word ſaith not ACTUALLY (it may be profeſſedly) it ſaith only, *Put on Chriſt*: And they were baptized into his Name by water, and ſo put him on in profeſſion. And putting on is a metaphor taken from a Garment, and Garments are on the out-ſide, which ſignifieth profeſſion: they have not defiled their garments. His actually, is but a conſequence; mine of profeſſion is as probable. I wonder men will ſo peremptorily conclude truth from their own conſequences, and give counſel, as he doth in the beginning of the Book, not to reſt upon men, but ſtick to the WORD, and that Word he explaineth to be the Scriptures too: And yet he himſelf flyeth from them.

He ſaith, Page 22. "By the Spirits Baptiſm we are all one with the "Church in body, 1 *Cor.* 12, 13. [This is not the Baptiſm of gifts, and therefore he ſhould have diſtinguiſhed. And if he mean, the work of the Spirit in their hearts, they had this before water Baptiſm; and yet this did not occaſion them to neglect it, nor trample it under foot; If he mean the other (that he ſo often mentioneth) of gifts, we have not that: And if there be no other making us one with the body, we are none of the body in this time.

Reply.

Page 23. He ſheweth, by citing *Tit.* 3. 5. he meaneth the work of Regeneration (as I have ſaid) by the Baptiſm of the Spirit. I ſay, This was not the fiery tongues, this they had before Baptiſm with water, and commonly before Baptiſm with the Holy Ghoſt.

Page 24, 25. He telleth us what put an end to water baptiſm, &c. "There "is another Scripture witneſſeth the ſame thing, and it is, 1 *Pet.* 3. 20. "a few, that is, eight ſouls were ſaved by water, to which figure, Baptiſm "anſwering, doth now alſo ſave us; not that whereby the filth of the "fleſh is caſt away; but whereby a good conſcience anſwereth well to God, "by the reſurrection of Jeſus Chriſt. *Peter* having ſaid that Baptiſm anſwereth

A Scripture cited to prove water baptiſm ceaſed, 1 Pet. 3. 20. *anſwered.*

"swereth to the flood, and saveth the Church now, as the flood did the "Church then; yea, saith he, but I mean not the outward Baptism, or the "washing away of the filth of the body; but the answer of a good conscience towards God by the resurrection of Jesus Christ. Which place is difficult; but I thus conceive it. The efficacy of Christs resurrection is the "gift of the Spirit, and the Spirit of Christ in a Believer rectifieth his "conscience, and maketh it good, so that it can return a sweet answer to "God upon every word of his: for the work of the Spirit in the heart, "answereth every word of faith spoken from God particularly: It can "say, I was filthy and unclean throughout; but I am now washed, and "justified, and sanctified in the Name of the Lord Jesus, and by the Spi"rit of my God; and this Spirit Baptism is that that saveth, and not the "water, which put away the filth of the flesh only, but leaveth the filth of "the Spirit as much as ever. So that in this place *Peter* putteth an end to "Baptism in the flesh, as *Paul*, Rom. 2. 28. putteth an end to Circumci"sion in the flesh, saying, *He is not a Jew which is one outwardly, neither is* "*that circumcision which is in the flesh, &c.* that is, saith *Paul*, *In the King-*
My words. "*dom of Christ where all things are spirituall: Circumcision in the Spirit, put-*
"*teth an end to circumcision in the flesh*; [By the same rule, teaching in the Spirit putteth an end to teaching in the flesh, or by word of mouth; Conference in the Spirit, to conference in the flesh, or among men; Prayer in the Spirit, to prayer by word; Righteousnesse in the Spirit, putteth an end to all acts of Righteousnesse done by the outward man, either towards God, or man; compassion and kindnesse in the Spirit, putteth an end to all outward kindnesse to them that are in wants: But all these are false, therefore the other upon that ground] "And in the same kingdom saith
His words. "*Peter*, Baptism in the Spirit, putteth an end to Baptism in the Flesh; *For*
"*he is not a Christian that is one outwardly, neither is that Baptism which is in*
"*the flesh, but, &c.* for under the Gospel, which is the ministration of "the Spirit, we find nothing among all outward things, through the use "and exercise whereof we may attain the cleansing and purity of righte"ousnesse in our natures.

My words. [Yet faith cometh by hearing, and hearing by the Word of God preached, *Rom.* 10. And preaching is an outward thing, and he himself saith out of the *Ephes. We are washed with water, through the word, which he saith, is the Gospel* PREACHED, Pag. 19.] "By the Word the Spi"rit is given, and the Word cleanseth by the Spirit, and the Spirit by the "Word; (that is, the Gospel preached as he explaineth it) which is an outward thing. So here he contradicteth himself. "And therefore Christ
His words. "hath put an end to all outward, and carnall, and earthly things of the
My words. "first Testament; [That is true: we stand for outward and inward of the second Testament; *This cup of the New Testament in MY blood*,
His words. saith Christ, not the first Testament. "And by his own death and re"surrection only, not without us, but within us, through the power "and efficacy of the Spirit, all the Baptism of the New Testament is

"fully

" fully and perfectly performed; It seemeth by this conclusion, that the Baptism of gifts is no Baptism of the New Testament, for that was without us, an externall thing. *There appeared to them cloven tongues like as of fire, and it sate upon* (not in) *each of them, &c.* And what then? *They spake with tongues as the Spirit gave them utterance.* So that either this Baptism (or at least the effects of it, by this mans conclusion) was not of the New Testament; for their speaking was outward. *Reply.*

He said, "Baptism saveth the Church now, as the Floud did the Church then. [Then it seemeth it was outward Salvation; for that was so: and then it may be outward Baptism] for his Comment upon it, let that passe. *Reply.*

But he saith, " *Peter* put an end to Baptism in the flesh, as *Paul*, &c. [That is not at all, for *Paul* doth not there put an end to it; for that was Christs work, *Col.* 2. 14. *Ephes.* 2. 15. *Reply.*

But I conceive by his speech he meaneth, *Peter* declareth an end put to it. But the Text saith, nor sheweth no such thing. All that can be gathered is, That the putting away the filth of the flesh doth not save: and I know no Anabaptist for my part that affirmeth it saveth. But doth this declare that there is an end put to water Baptism, because it saveth not? Where *Paul* saith, *Acts* 4. 12. Neither is there salvation in any other; Doth this prove that *Paul* put an end to all things under Heaven among men, not to be used, because they did not save? By this Argument an end had been put to Circumcision, and all the Sacrifices long before they were ended. Mark what God saith, *Isa.* 43. 11. *Beside me there is no Saviour, I have declared, and saved, &c.* and Isa. 45. 21. *A just God and a* SAVIOUR, *there is none beside me.* Now if one had said here, *Isaiah* put an end to all outward Ceremonies, Sacrifices, Circumcision, should not he have wrested this Scripture? It was a Law in *Israel*, that the people should confesse their sins over the Goat, or Sacrifice, and *Aaron* should make atonement for them. Now saith God, *Isa* 43. 25. *I am he that blotteth out thine iniquity for my Names sake*; should I reason according to truth, if I should say, God put an end to putting the Hand upon the head of the Sacrifice, he will take away sin himself? And this is not the saying of *Isaiah*, but God himself. But Christ put an end to them, and declared that God would have them no longer in plain terms, *Heb* 10 5, 6, 7, 8, 9. And so doth the Scripture concerning all the Legall Sacrifices. But no such Scripture concerning either Baptism with Water, the Supper, Preaching, &c.

Page 25. He saith, " The Baptism of the Spirit is sufficient now in " the dayes of the Gospel and New Testament, as Christ himself only is " sufficient to the faithfull, without *John*, &c. [So he was without *Paul* or *Peter*, or any of their Epistles, or Scripture; Are these things not to be used therefore? *Who is* Paul, *or who is* Apollo, *but Ministers by whom ye believed?* Not sufficient to save: That is Christ without us. *Reply.* 1 Cor. 3.

But what sufficiency doth he mean? sufficiency to enable us to good works, I confesse it: *For we have it not of our selves, as Paul* saith; but mark it, Christ is sufficient to enable us, but yet he taketh in the Scriptures

also, 2 *Tim.* 3. 16, 17. God is sufficient, and Al-sufficient to be the Creatures portion, *Gen.* 17 1. And his grace is sufficient for his people in temptations and straits, 2 *Cor.* 12. 9.

But there is a sufficiency of returns to God in way of obedience, (2 *Cor.* 2. 16. *Who is sufficient for these things?*) that we may glorifie him before men, for that he calleth for: And that must be by inward and outward obedience according to the rule of Scripture and Spirit, *Glorifie God in your bodies and spirits, which are Gods.* And he is sufficient to inable us to this also; but no sufficiency freeth us from obedience.

1 Cor. 6. 20.

I shall hereto adde an Answer to one or two passages in Mr. *George Hassals* Book, which some admire, and use the same words.

An answer to a Scripture mistaken in Mr. Hassals *Book; and indeed the whole Book hath little truth in it.*

The Apostle (saith he) in *Gal.* 4. saith, "He preached the Gospel "through infirmity of the flesh, being then under a low and fleshly dispen- "sation, &c. And so he goeth on to shew that while *Paul* preached up Ordinances, and Rudiments (as he calleth them) they received him as an Angel of God; but when he came to preach up a Ministration above Ordinances, then they counted him their enemy: And saith he, "They are "so fast glewed to their forms, they cannot endure sound Doctrine; And "*Paul* was counted their enemy, because he came not to them in the same "Ministration that formerly he came to them in, but in a higher, and "more spirituall. [To that he saith, Came to them in a Ministration above Ordinances; I say, above legal Ordinances, but no other. And so he did at first, even in a dispensation of Spirit. And that which he calleth infirmity of the flesh, is either persecutions or troubles which he endured for the Gospels sake, and so it seemeth to be by the next verse; for saith he, *My temptation which was in the flesh ye despised not.* And persecutions are called temptations, *Jam.* 1. 3. Or else he stoopeth to their weakness, in allowing them for a time some legal Ordinances, as, *To the Jew I became a Jew*, &c. But what is this to Gospel Ordinances?

To that he saith, *Paul* came not to them in the same Ministration, &c. I say he did; for *Paul* preached not another Gospel: He biddeth them, *If he, or an Angel from heaven preached any other Gospel then that he HAD preached*; (Not that he NOW preached, as if he changed his preaching, but that he preached at first) *let him be accursed*, Gal. 1. 8, 9.

Now saith he, "This blessed Apostle, after Christ was formed in him, "and that he was brought to live in the third heavens in Spirit, how "earnest and desirous is he to have all them that formerly he had had "society with, and had preached the Gospel through infirmity unto, "to have the like spirituall enjoyments in them, and to be brought up "to the same perfection and unity of Spirit with himself; [And was not Christ formed in *Paul* till then? There he contradicteth himself; for he saith, Chap. 1. 16 *When it pleased God to reveal his Son IN me that I might preach him among the heathen, &c.* So that before ever *Paul* preached, Christ was formed in him. And for his living in the third heaven, one of his own judgement saith, It was not a ministration then, but

Answ.

D. P.

but *Paul* saw it in a vision; This man saith, he lived in it then in Spirit; And Mr. *Saltmarsh* saith, It was the ministration in Spirit. So that they contradict themselves in this also. *Contradiction*

"Now *Paul* was made partaker of the Divine nature, saith he; [And not till now, not before? I had thought he had been partaker of the Divine nature when Christ was revealed in him, and he was taken above all conferring with flesh and bloud; so high in Spirit before ever he preached the Gospel, and it was the same Gospel the other Apostles preached, as appeareth, *Gal.* 2. *Reply.*

"He could as well comprehend the "Sea in the hollow of his hand, as conceal it. The Divine nature is love; "and here you might see this nature in *Paul*; for after he knew the one- "nesse and unity of the Saints with the Father, he must make it known "unto them. [So he did afore when he preached the Gospel through infirmity of the flesh; for then he knew it, he knew and see the just one at his conversion, before he preached the Gospel, *Acts* 22. 14, 15. *His words.*

"And yet they kept close to their old forms. [That is not so, for that was Idolatry: But the false teachers would have led them to Jewish forms, which were abolished by Christ. And so he goeth on, adding more words to this purpose. *My words.* *His words and mine in this line.*

But to give a brief Answer, beside what is inserted, which might suffice; I say, The *Galathians* had men crept in among them which did preach up Circumcision, and keeping the Law, like those spoken of *Acts* 15. Yea, that they could not be justified nor saved, except they kept the Law; for that was their Doctrine, as appeareth, *Acts* 15. 1, 5 And that such were among the *Galathians* now, appeareth by the whole Epistle. Consider well, Chap. 1 6, 7, 8. and 2, 3, 4, 5. and 4. 3, 4, 5, 21, &c. and 5. 2, 3, 4. And see clearly that they had men that taught these legall things, and they joyned them with Christ, to Justification and Salvation, Chap. 4. 17, 18. *It is good*, saith he, *to be zealously affected in a good thing, and not onely when I am present with you*; shewing by means of these men they were fallen from what they professed when he was present, or in danger of falling: for saith he, Chap. 1. *I marvel ye are so soon removed to another Gospel!* (So that he led them not higher, but endeavoured to establish them in the same that he had preached.) And what these men were, that did so zealously affect them, that endeavoured to exclude the Apostles out of their affections, and get in themselves; he sheweth, Chap. 6. 12, 13. Such as made a fair shew in the flesh, and would constrain them to be circumcised, and yet themselves kept not the Law. So that you see clearly the meaning of *Paul* is, That the *Galathians* received the Gospel which he preached to them, and were so glad of him the Messenger of Christ, that they would have plucked out their eyes to have done him good: But now, by these Legall Circumcision teachers creeping in, their mindes began to be alienated, both from the plain simplicity of the Gospel, and from him the Minister of it; And that he told them, they were justified by Christ alone, and freed from the Laws ob-

servances

servances in that point; Therein they looked upon him as their enemy; and this was the truth he telleth them in this Epistle; and not one word of coming in lower Administrations at first, and after in higher Administrations above Ordinances (as he falsely alleadgeth) for he came in the same Gospel as he did at first, else he had desired his own accursing, *Chap.* 1. 8.

The last *Objection.*

Last objection, Ordmances have bred division among Christians, Answered.

But these outward things have bred a great deal of controversie in the world among the people of God, while they stand for this form, and that form, and order of Ordinances; whereas if these were down, and men more in Spirit, there would be more love and unity, then is now; so Mr. *Saltmarsh*, page 54.

I answer, The Scripture saith not so, That Order and Ordinances breed differences; but that it is mens corruptions, *Jam.* 4. 1. &c. *Whence are wars and wranglings amongst you? are they not hence, even of your lusts that war in your members? &c* Those that cast the cause of divisions upon Ordinances and Order, would throw Christ out of the world, and fall foul upon the Apostles themselves: Did not Christ say, *Think not that I am come to send peace on the earth? I tell you nay, but rather division,* Mat. 10.

And were there not great divisions upon the Apostles preachings? It is by reason of mens corruptions that will not yeeld to truth, and not because of Order and Ordinances, if the Scripture might judge: But this I say as Christ did, *Search the Scriptures, They are they that testifie of me,* John 5. 39. saith he; They testifie of truth. And though I know I shall have many a bitter censure, from some of them for writing these things; yet I have written that which I apprehend (from clear light of Spirit and Scripture which are both one in that respect) to be truth: And the Doctrine of Baptisms saith, Page 12. ONE SINGLE MAN WITH THE *WORD*, MAY LAWFULLY AND JUSTLY CONTRADICT A WORLD WITHOUT IT. So I hope upon good ground they will not condemn me, for doing that which themselves allow.

And in all this that I have written, or whatsoever passage may seem, or be interpreted by them to be tart or sharp; I professe in the presence of God that searcheth the heart, I bear no hatred to the men; I respect that of God that I see in any of them: But some that professe that Tenet are a shame to the rest by their loosnesse, and labour to draw others to the like; And if any thing be sharp, I have spoken it with relation to such, and not in the least to those that do what they do out of conscience to God; apprehending it to be truth, And therefore if I for this be called a persecutor (as some of those Professors give out words) which I matter not; I answer, I shall be judged at Gods Bar, not mans, 1 *Cor.* 4. 3, 4, 5.

See the Postscript for one more Argument.

FINIS.

A

POSTSCRIPT

To my Book, Intituled,

A WAY TO SION,

Sought out and found, for BELIEVERS to walk in.

Wherein Three Things are handled;

1. Something added to the Doctrine of laying on of Hands, spoken briefly to, in the 132. 133. Pages of that Book; And being now much controverted, here spoken more largely to.

2. An additionall Answer to the Arguments of *D. P.* against Odinances, wherein his Sophisticall Plea from MAT. 28. 20. about the end of the World, is Examined; and hath reference to Page, 208. of that Book.

3. One main Argument to prove the continuation of the Ordinances of Christ, is added.

By *DANIEL KING.*

EDINBURGH,

Printed by *Christopher Higgins*, in the Year, 1656.

The POSTSCRIPT.

IN this first part of the Postscript, I shall endeavour. 1. To prove, that both in the Doctrine of Baptisms, and laying on of hands: *Heb.* 6. 1, 2. is included the sufferings of the Saints. 2. I shall make answer to some Arguments that are pleaded to prove, that hands are to be laid upon every Believer, that they might receive the gifts of the Holy Ghost.

For the first; That the sufferings, and persecutions of the Saints are meant in both these Doctrines, of Baptisms and laying on of hands, may appear, even by the confession of such men as plead most for laying on of hands upon all Believers, to the giving of the gifts of the Holy Ghost: for they cannot, nor do not deny that the Doctrine of Baptisms, taketh in the Baptism of the Spirit, which was given at the laying on of the Apostles hands: And yet they plead, it is included in the other clause of laying on of hands too. And then I would know why the Baptism of Sufferings, may not be included in the word Baptisms, as well as Baptism with the Spirit, and water; And yet meant in that Clause of laying on of hands too, seeing they are rendered by both words in Scripture?

Secondly, Because the words Baptism, and laying on of hands, set forth degrees of Sufferings: Baptism, imports suffering to death: Laying on of hands, to scourging and Imprisonment. For the first, see *Mat.* 20. 22, 23. and *Mark* 10. 38, 39. In which Scriptures, Christ speaketh not only of the hatred and reproach, and slanders, and straits he went through; But of the desertion he was in upon the Crosse, yea, of his death, being overwhelmed with Sufferings, buried in them as in Baptism. Now saith he to his Disciples, *Are ye able to drink of the cup that I shall drink of, and to be baptized*

With the Baptism that I am baptized With? And saith he, *ye shall indeed drink of my cup, and be baptized with the Baptism that I am baptized with*: meaning, ye shall be overwhelmed and buried in sufferings as I shall be. If any object and say, Christ saith, *Can ye drink of the cup that I SHALL drink of?* in the future tense; But he speaks of Baptism in the present, *That I AM baptized with*, saith he: Therefore it meaneth some other Baptism, and not sufferings. I Answer,

1. Christ speaketh, as many times the Prophets do, of that that is as sure to be done, as if it were done. It is true, he was baptized with water, and with the Holy Ghost: Now he pleaded not by way of questioning their ability to be baptized with either of these; there is no such difficulty in undergoing the one, or enjoying the other. And therefore upon these accounts, *Can ye?* or *Are ye able?* had been needlesse and vain. So that it can be no other then the Baptism of Sufferings, yea, and suffering to death, which he was to undergo.

2. Observe the *Geneva* Translation readeth it, *SHALL BE* both in *Mat.* 20. 22. and *Mark* 10. 38, 39. as being meant of Christs sufferings to come. Neither could Christs speech be congruous, if he had spoken of any other Baptism: Because what he calleth Cup, in the first clause, he calleth Baptism in the second. And Christ himself doth plainly put it in the future tense, *Luke* 12. 50. *I have a Baptism to be baptized with*: And the *Geneva* readeth it, *I must be baptized.* Therefore not already done.

3. Consider the different readings, some say, I AM, some say, I SHALL BE. Both may hold good thus; I AM, noteth the beginnings of his sufferings, when he was but partly in the water-floods of sufferings. I *SHALL BE*, the finishing or fulnesse of sufferings, when he was overwhelmed or buried under them. But I cannot see that sufferings are called Baptism, unlesse the suffering person first, or last, suffer to death: And so did most or all of the Apostles; as Christ telleth them, *Ye shall be baptized with the baptism I am baptized with*; or at least the Sons of *Zebedee* that he now spaketh to, they were *James*, and *John*, *Mat.* 10. And you may see that *Herod* killed this *James* with the sword, *Acts* 12. There he was baptized with Sufferings: And it is very probale, *John* was some way slain by the persecu-

perſecutors, and ſo Chriſts word fulfilled: For Baptiſm repreſents death, *Rom.* 6. 4. Therefore ſuffering to death, is called Baptiſm.

And further conſider, That this Baptiſm is meant ſufferings; becauſe here is no Adminiſtrator mentioned. When the Baptiſm of the Spirit is ſpoken of, the Adminiſtrator is divers times mentioned: and that is Chriſt, or God. When water Baptiſm is mentioned: the Adminiſtrator is *John*, or the Diſciples. But here is none; becauſe wicked perſecutors are not worthy to be named, or taken notice of, upon ſuch an account: Becauſe the other ſerve the Commands of God; but they aim at the fulfilling of their luſts, and ſerve the providence of God in killing the Saints: as the Devil ſometimes doth.

But laying on of hands, denotes Perſecutions by Threatnings, Reproaches, Beatings, Impriſonments, *&c.* But not to death, *Luke* 21. 12. *But before all theſe things, they ſhall lay their hands on you, and perſecute you, and deliver you up to the Synagogues, and into Priſons: being brought before Kings and Rulers, for my Names ſake.* Acts 4. 3. *And they laid hands on them, and put them into hold till the next day.* Acts 5. 18. *The High-Prieſts, and Sadducees laid their hands on the Apoſtles, and put them in the common Priſon at Jeruſalem.* Acts 21. 27. *They laid hands on Paul.* Now this was to Impriſonment, (as the Hiſtory ſheweth) and no further: for it was all that *Agabus* Propheſied, that he ſhould be bound at *Jeruſalem.* Now then it being ſo, That Baptiſm of Sufferings; and ſufferings under that term of laying on of hands, are ſo clearly diſtinguiſhed; the one to death, the other not to death. Good reaſon there is, That Baptiſm of ſufferings being held forth in the one Doctrine; that ſufferings by laying on of hands, ſhould be held forth in the other.

Object. But (may ſome ſay) ſufferings and perſecutions, are not to be obeyed in act: And the Principles or Doctrines, *Heb.* 6. call for obedience in act.

I anſwer, The Scripture doth not ſay, *Heb.* 6. That every Doctrine there, muſt be obeyed in act. They muſt be obeyed, or believed, or ſuffered: Repentance and Faith are to be enjoyed, and acted: Baptiſm with water is to be acted: Baptiſm of the Spirit is to be enjoyed; Baptiſm of ſufferings to be endured, and undergone. The Reſurrecti-

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on, and eternall Judgement to be believed: So that the principles will not lead us to conclude, that every Doctrine must be acted by every Believer: but either believed, or suffered, or acted.

Again, I affirm, That laying on of hands in ordaining men to the Ministery, is contained in this Doctrine, *Heb.* 6. which may appear: Because whatsoever is necessary to the compleat setling, and well grounding of the Church, is here contained: for a thing cannot be well grounded without principles; And the Ministery is necessary to the setling and well grounding of the Church: as appeareth, *Acts* 14. 23. Before the Apostles left the Churches wholly, they ordained them Elders in every Church. And till this was done, things were not in compleat order in the Church; but many things wanting, *Titus* 1. 5.

Obj. And whereas some object, That the Ministery is rather the compleating of the Church, then the foundation.

I answer, Christ alone is the foundation: But the Ministery is a foundation in a sense also; because the Flock is committed to their charge, to see to them. *Acts* 20.28. *Ephes.* 4.11,12. The Lord gave Apostles, Prophets, Evangelists, Pastors and Teachers, for the work of the Ministery; for the perfecting of the Saints, *&c.* Which sheweth the Church is not perfected and compleated, but when it hath a Ministery: But the Ministery is given for the perfecting of them in time. So that the Ministery is rather a stone in the foundation, then a top-stone. And this Church of the *Hebrews*, that had need be taught again the Principles of the Oracles of God, *Heb.* 5.12. had a Ministery whom they are exhorted to obey, *Heb.* 13. 17. Therefore the Ministery was not the perfection, or compleating of this Church; being they were so weak, and imperfect, notwithstanding that: But was laid in the very first raising of it, for its more sure standing. For as a House standeth most sure that hath a foundation; So that Church standeth more sure that hath a Ministery according to God. Therefore *Paul* chargeth the Elders of the Church of *Ephesus*, *Acts* 20. 28. 29, 30, 31. in the time of danger, of Wolves, and Seducers, to take heed to the Flock of God, over whom the Holy Ghost had made them Overseers, *&c.* The sheep are not in so safe a condition without a Shepherd, as with one, *Cant.* 1. 7. And

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the Apostle intimateth so much, 1 *Pet.* 5. 1, 2, 3, 4.

And to make this more clear, consider, If these six principles, *Heb.* 6. be foundations; they are such things, as every Doctrine of truth is grounded upon: nay, every Church, and every Member in the Church, and every Office in the Church. Now if the Ministery, and laying on of hands for ordination of Ministers, be not grounded upon one of these Doctrines, and heads; then it hath no foundation: and so must needs fall and be ruined. And if the Doctrine of persecution also, be not grounded upon one of these, it hath no foundation neither: And so there will be no comfort to the Saints that suffer: Because to tell them of suffering for Christs sake, is a Doctrine that hath no foundation. So that when the Author here speaketh of going on to perfection, he meaneth to the large extent, and spirituality, of these principles. He meaneth not, to leave the principles, and go to other things: for his drift in going on to perfection in this Epistle is, to take them quite off from the observation of Legall Ceremonies; that they might be well stablished and grounded in Gospel principles. And therefore his going on, is to the large extent and spirituality of these principles, not to leave them quite: for then in building to perfection, a man must lay by the foundation: Whereas, the foundation hath its influence of strength and firmnesse into all the building, though never so high.

Again, If they are principles, as they are called; Then all that a Christian is to believe, and practise, and endure for Christ, is to flow into some of these principles: for else the Saints are to believe and act some things without principles, or against Christian principles. Now a Principle is a Head of Doctrine, into which divers other Doctrines center; as beams into the Sun. The word, *Heb.* 5. 12 rendered by our Translators, Principles: saith *Bernard* in his *Thesaurus Biblicus*, is *Elimenta*, and signifieth Elements, whereof other things have their being; as Fire, Air, Water, Earth. And the A, B, C, *&c.* whereof all words and syllables are formed. The word is also translated, *Exordia*, which is an entrance or beginning. As also, *Initia prima Scripturæ*; The first initiating Scripture, or the first beginning of Scripture: Which if so, then it may well be gathered, that laying on of hands for the giving the gifts of the Holy Ghost,

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was only for that time: And by the Apostles only, or men extraordinarily gifted, and impowered, and called to the Work. Seeing some things were done at the first planting of the Churches, by the Apostles then, that concern not us now; as I shall shew anone. The word translated, Principles, *Heb.* 6. 1. is rendered by the same man, *Fundamenta*, that is, a Foundation, a Ground-work, a Work, or chief stay, means, or way. Also, *Inchoationes*, which signifieth, that which is begun, unperfect; And if so, then it admitteth of all Doctrines of God, to finish or perfect it. So that laying on of hands, admits of the Doctrine of Church Officers, and Government: and also the Doctrine of the Saints sufferings, to compleat it. He renders it also, *Initia*, that is the first beginning, or entrance into a way of Religion: So that these principles lead into the whole body of Religion; and therefore the Doctrines mentioned before, cannot be excluded.

2. I come now to answer some Arguments tending to prove, That hands are to be laid upon every Believer, that they might receive the gifts of the Holy Ghost. Which Arguments are contained in a little Book, Intituled, *Laying on of hands, a foundation Principle*, written by Master *G. Tomlinson.* And I rather choose to answer to what is materiall in his Book, because I reverence the man both for his sound Judgement in other points of Religion; and also his godly and holy Conversation: As also, because he sent me one of his Books, when they were first Printed, and I never yet replyed to it.

His first Argument, It is Christs Command, because one of those Doctrines in the Word, *Heb.* 6. 1, 2.

Answer, Laying on of hands in some cases, is to be acted, and in some cases to be suffered; is a Doctrine in the Word. Christ telleth his Disciples, *Luke* 21. 12. *They shall lay their hands on you, and persecute you*, &c. And the Doctrine of the Saints persecution is to be preached in every Church, and was so by the Apostles, and Primitive Christians: telling them, that we must through many tribulations enter into the Kingdom of Heaven. *And all that will live godly in Christ Jesus, must suffer persecution*: And Christ himself saith, *John* 15. *If they persecute me, they will persecute you.* And *Mat.* 10. *If they call the master of the house Beelzebub, how much more them*

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of his houſhold? And as after the Baptiſm of Chriſt, Satan ſet upon him to tempt him: ſo after the Baptiſm of Believers, when they viſibly profeſſe Chriſt, the Devill raiſeth up enemies againſt them. And that this was one of thoſe Doctrines contained in that clauſe [Laying on of hands] is no Queſtion. And ſo laying on of hands for Ordination of the Miniſtery, the Scripture is ſo plain in it.

He endeavoureth to confirm his firſt Argument by Reaſons.

1. That the Doctrine of Chriſt is no other then the Law, and Counſell of the Lord, laid down in the New Teſtament: ſo that Doctrine and Law are equivolent, *&c.*

I anſwer, They are not alwayes ſo, though ſometimes it is true; for Doctrine containeth as Inſtructions, Directions, Incouragements to duty, ſweet promiſes, *&c.* as Law and Commands. I ſhall prove it, from ſome of the Scriptures cited in this Argument, *Matth.* 7. 28. Chriſts teachings or ſayings on the Mount, are called his Doctrine there: And in that diſcourſe, are ſweet promiſes of Bleſſings, as well as Commands, *Matth.* 5. 3---11. and ſweet encouragements to reſt upon the providence of God, *Mat.* 6. 15. to the end. and 7. 7. 8, 9, 10, 11. Yea, a deſcription and diſcovery of good men, and bad men; and this is Doctrine too, *Matth.* 7. 16---20. Another of his Scriptures is, *Pſal.* 19. 7. *The Law of the Lord is perfect, converting the ſoul.* I reply, By Law or Doctrine there, is not meant the Commandment onely, and no other; for the Law or Commands of God ſingly, and alone, doth not convert ſouls: but rather the promiſes. It is the preaching of Jeſus Chriſt, and Gods love in Chriſt, that converteth ſouls, as appeareth plentifully in the New Teſtament. It is the word of Faith by which ſouls are converted, *Rom.* 10. 8. 9, 10. So that you ſee, how unſound this Reaſon is, that affirmeth Doctrine to be no other then Law.

Another Scripture is, *John* 7. 17. *If any man will do the will of my heavenly father, he ſhall know of the doctrine whether it be of God, or whether I ſpeak of my ſelf.*

I anſwer, Jeſus Chriſt preached other Doctrines beſide Commands, or Laws: What was that ſame, *Matth.* 11. 28. *Come un-*

to me all ye that labour, and are heavy laden, and I will give you rest? sure this was Christs Doctrine: And here is a sweet invitation to him, with a promise of rest. Nay, in this very Chap. *John* 7. one part of his Doctrine was a declaration that the world hated him, *verse* 7. and that is no Command. And he discovereth, *verse* 18. who seeketh Gods glory, and who doth not: and this is not Law, nor Command.

Another Scripture is, *Rom.* 6. 17. *You have obeyed from the heart, the form of Doctrine which was delivered to you.*

I answer, This is aswell imbracing Christ by faith, as submitting to him by obedience; being oftentimes convertible terms in Scripture, *Rom.* 1.8. with 16. 19. and that is considerable, 1 *Tim.* 1. 15. *This is a faithfull saying, and worthy of all acceptation, That Jesus Christ came into the world to save sinners.* This is a Gospel Doctrine; and here is no Law, or Command in it. I need say no more, when the Scripture cited to maintain the reason, confuteth it; and proveth that Doctrine meaneth something else, beside Law or Command.

2. His second Reason is, Because he that walketh contrary to, or erreth from Doctrine, sinneth: & sin is the transgression of the Law.

I reply, Indeed the Apostle saith, *All unrighteousnesse is sin*, 1 *John* 5. 17. And he that believeth not the promises, and imbraceth not Jesus Christ, continueth in unrighteousnesse, and so sinneth. But this will not prove the promises to be Law, or Command; though he sinneth that contemns them, because the Command of God is, they should be believed.

A third Reason urged, is, Because the word Doctrine, signifieth, Teaching: So among the many lessons Christ taught his Disciples, one was, Laying on of hands.

I answer, That he taught laying on of hands in some sense, is not denied; but that he taught it in the sense here meant, is not yet proved. Beside, if Doctrine signifie Teaching, and nothing else; yet it will appear, that Christ taught many things beside Commands: as Promises, Comforts, and Invitations, read *John* 13, 14, 15, 16. *Chapters*, and see if all he taught there were Commands. And consider, 2 *Tim.* 3. 16. Take heed to thy self, and

and to thy Doctrine, for in so doing thou shalt both save thy self, and those that hear thee. The Doctrine that saved him and his hearers, I believe was something else beside Commands, or Laws: the holding forth of Christ freely to poor sinners for Justification, and Life, and Salvation. So that these reasons prove nothing, being tyed to that one, intire, single sense that he speaketh of.

Arg. 2. It is one of the Oracles of God, *Heb.* 5. 12. and 6. 2.

I answer, For ordinary men, or Ministers, to lay hands upon every Believer, that they may be filled with the Holy Ghost, is not proved to be any Oracle, or word of God: *But that all that will live godly in Christ Jesus must suffer persecution*, is an Oracle of God; and especially persecution on this side death, which laying on of hands signifieth, as I have proved. And that Churches also are to elect and ordain Officers, is an Oracle of God; there is both Command and Example for it. Command, 1 *Tim.* 3. especially *verse* 15. *Tit.* 1. 5. Example, *Acts* 14. 23.

The word Oracle, signifieth sometimes the place where God gave Answers, 1 *Kings* 8. 8. Sometimes it is taken for the Word of God, the Scriptures, and for Promises, as well as Commands, *Rom.* 3. 2. *Acts* 7. 38. And such are the Oracles, *Heb.* 5. 12. Promises as well as Commands; for, they are called Milk, and certainly there is promises that are Milk for Gods Babes, *Isa.* 55. 1. *Buy wine and milk without money*, &c. And the *Hebrews* themselves had forgotten that exhortation that spake to them as to Children; *My son despise not thou the chastning of the Lord*, &c. *Heb.* 12. 5, 6. This is spoken in a lovely way of encouragement, not in a commanding way; *For whom the Lord loveth, he chasteneth*, 1 *Pet.* 4. 11. *If any man speak, let him speak as the oracles of God.* And men are to preach Promises as well as Commands; which if they be not Oracles, they might not do it: Therefore Oracles do as well contain what we shall enjoy, as what we must do. And so here is no ground for such an absolute conclusion, that the laying on of hands in that sense is the counsell of God, and to be done.

Arg. 3. It is a first foundation Principle, to be laid in the building, *Heb.* 5. 12. with 6. 1, 2. Therefore a Command, and to be continued.

Answ. If it be meant laying on of hands, for the giving of the gifts of the Holy Ghost; it doth not follow: Because that was peculiar to those that were extraordinary Messengers, as the Apostles, and *Ananias* who had an immediate Call from God. And the Apostles did many things which are no rule to us in these dayes, for ordinary Ministers to do the like. As ordaining an Apostle, *Acts* 1. and that by casting lots, which we have no rule for. And *Peters* stricking *Ananias* and *Sapphira* dead by his word. The Apostles were to go teach all Nations: We have no such Command; because we want the power of speaking with Tongues. They were to lay the foundation: We onely to build on it; and the Churches are built on their foundation, *Ephes.* 2. 20. not on ours. They stroke some blind, as *Elimas*, *Acts* 13. 11. They had power to ordain, and make Decrees for Churches to observe, *Acts* 15. 28. with 16. 4. we have no such power.

2. I answer, Laying on of hands, to the giving of the Holy Ghost, was a gift, not a duty, *Acts* 8. 19, 20. And we must distinquish between a duty and a gift: Duties we are to do, but gifts we are to enjoy, when God giveth them. I apprehend it is no more a duty to lay on hands upon this account, then it is a duty to work Miracles: Nay, we have not so clear a Command for this as Miracles, for *Mat.* 10. 5, 8. Jesus sent forth his Twelve Apostles, and gave them power over unclean spirits, and to heal every sickness, *&c.* And saith he, *Heal the sick, cleanse the lepers*, &c. But mark, They had no Command to do these things, till they were enabled with power to do them, as *verse* 1. And then mark, *verse* 8. *Freely ye have received, freely give.* Gifts are to be dispensed only, when we have power to dispence them: And this is a gift, and therefore till we have power to communicate the Spirits gifts, we are not to do it. And it seemeth by *Acts* 9. 17. that laying on of hands for the giving the Holy Ghost, and Miracles were much of the same nature: For *Ananias* telleth *Paul*, he was sent to him that he might receive his sight, and be filled with the Holy Ghost. And observe, *Ananias* was no ordinary Minister, for he had a vision, an extraordinary Call from God; as *Pauls* conversion was extraordinary; and God had declared

clared what an extraordinary Preacher *Paul* should be, *Acts* 9. 15, 16. Beside, the case was extraordinary, no Apostle being neer: Therefore this can be no pattern for ordinary Disciples to do the like; much lesse a ground to prove it a duty, for any under an Apostle, or one that can work Miracles, being extraordinarily called, to imitate this. Nay, it appears to me, that laying on of hands in this sense, is more then working Miracles: for *Philip* wrought Miracles at *Samaria*, yet he had no order from God to lay on hands; But Apostles must do it: which sheweth that *Ananias* at the time he did it to *Paul*, was equivolent with an Apostle: and his example no pattern for us in this thing.

But laying on of hands in the ordination of Officers, and undergoing of persecutions for Christs sake, is a foundation principle, and continueth in all things: Therefore the one is to be done, and the other to be expected.

His fourth Argument is, It was taught and practised by the first Apostles, *Act.* 8. 14, 15. with *Heb.* 5. 12. Therefore a Command of the Lord.

I answer, It doth not appear the Apostles taught it in this sense to any, but preached it themselves; whose Ministery was accompanied with power suitable. Neither had other Administrators in that time any such power; neither *Philip*, nor the men of *Cyprus* and *Cyrene*, *Act.* 11. And I conceive we are no more bound to follow the Apostles in this, while we want the power; then we are to go teach all Nations, wanting the power to speak in their Languages. And as they were forbidden to go to the Nations, till they were indued with power from above, *Luk.* 24. 49. so (I take it) the Lord that restraineth the power; doth prohibit the thing to be done while that is wanting. But to suffer persecutions, and laying on of hands in that sense, is a command of the Lord Jesus, and continueth still, that was taught and suffered by the first Apostles. And Ordination of Ministers was taught and practised.

And I think it will not appear by Scripture, that the Apostles taught this laying on of hands, any more then they taught men to baptize with the holy Ghost; for it is the same thing.

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In his description of the persons that may lay on hands, he nameth Apostles, Evangelists, Prophets and Teachers, that they may do it.

I answer, Apostles laid on hands for the giving of the holy Ghost. And they gave command to Evangelists and Elders to lay on hands on men, to instate men into Office in the Church; and this is to continue to the coming of Christ: Therefore that Command, and their Example is to be followed. And also in sending out men for some special work, for the propagating of the Gospel. But where they commanded Prophets, Evangelists, Elders or Teachers, to lay on hands for the other end, I am yet to seek, if Scripture must be the rule.

Among the ends for which hands are to be laid on, he saith, It was either upon Disciples after Baptism, to the congregating them, that they may proceed to the other Administrations of Christ. And also by way of blessing, to confirm them in the Truth, and expectation of the holy Ghost, and his gifts.

I answ. 1. It is not to be used to the congregating of Believers, because we have no command nor example tending thereunto; but rather against it: which appears, Because the hundred and twenty congregated, *Act.* 1. were a Church before laying on of hands; nay, we read not of laying on of hands upon them at all upon this account: But Christ shed the Spirit upon them without laying on of hands, *Act.* 2. 1. &c. That they were a Church, appears, Because the three thousand, *Act.* 2. were added to them; and they are called a Church, ver. *ult.*

The Members of the Church at *Cesarea*, had no hands laid on them in order to Church-fellowship, or congregating: for, the holy Ghost came upon them at the preaching of the Word, without laying on of hands, *Act.* 10. 44, 45. And this was before Baptism also, as appeareth in the chapter.

Obj. But say some, It appears from the order of the words and doctrines, *Heb.* 6. that laying on of hands is to follow Baptism; of the Doctrine of Baptisms and laying on of hands.

I answer, If it do appear that it must follow Baptism, as it is acknowledged both in the Ordination of Officers, and in suffering per-

perſecution; yet it doth not follow that it muſt be before, or in order to congregating of people into Church-communion; neither can that be proved out of the Word.

2. It will not appear, upon ſerious conſideration, that the Doctrines, *Heb.* 6. muſt be orderly believed or acted as they are laid down: for, a man is to believe the Reſurrection of the dead, and eternal Judgment, before Baptiſm; though in the order of the words they are after. Nay, the Reſurrection of the dead muſt be believed before there can be ſound or right Repentance, *Act.* 3. 26. And ſo may ſome other of the Doctrines alſo; though in the actual manifeſtation I confeſſe the order.

Secondly, I anſwer, That any ordinary Diſciple, or Miniſter, is to do it upon Diſciples by way of bleſſing, &c. is not by any of the Scriptures cited, proved.

1. Saith he, That it was uſed in bleſſing: as alſo for the giving the holy Ghoſt: ſee *Gen.* 48.

I anſwer, *Jacob's* bleſſing of *Joſeph's* ſons, is no rule for any to uſe this as an Ordinance of Chriſt, and a duty of Diſciples under the New Teſtament.

Secondly, He nameth *Mark* 10. 16. Chriſt put his hands on the children, and bleſſed them.

I anſwer, This is neither a Command nor Example to us, to lay hands on Diſciples, as an Ordinance of Chriſt, that they might receive the holy Ghoſt.

Thirdly, *Luke* 24. 51. Chriſt bleſſed his Diſciples before his Aſcention.

To which I ſay, The Text ſaith, Chriſt lift up his hands; not laid them upon his Diſciples. And beſide, this is a far-fetch'd conſequence; Chriſt bleſſed his Diſciples at his Aſcention: Therefore hands muſt be laid upon every Believer after Baptiſm, that they may receive the gifts of the holy Ghoſt.

The fourth Scripture is, *Act.* 8. 14, 17. *Peter* and *John* laid their hands on the Diſciples at *Samaria.*

I anſwer, This was by Apoſtles, ſent of purpoſe to do this work. Though I think *Philip* might have done as much in this as any Miniſter may do now, ſeeing he preached the Goſpel ſo effectually

fectually; and did so many notable Miracles; and was so led by the Spirit's motion, that it was more then ordinary. The Spirit said to him, *Go near, and joyn thy self to this Chariot. And the Spirit caught away* Philip, *&c.* Therefore that this act of the Apostles, should be drawn into an Ordinary example, is strange: for Reason telleth me, If WE may imitate the Apostle in this, *Philip* might have done it.

The fifth Scripture is, *Act.* 9. 17. *Ananias* putting his hands upon *Saul.*

I answer, This was by extraordinary call, as I have proved before, and not an imitable example. Another Disciple cannot be shewed in the whole Book of God, that ever did it. Beside, this went along with Miracles, as I have proved. Nay, *Philip* that wrought Miracles might not do it.

Lastly, *Act.* 10. 2, 6. with 1 *Cor.* 12. 7, 8, &c.

I answer, I cannot see to what purpose, *Act.* 10. 2, 6. is cited. But the other Text sheweth, That to one is given the word of wisdom, to another the word of knowledge, to another faith, to another miracles, &c. and all by the same Spirit. And that the manifestation of the Spirit is given to every man to profit withall. Now I would ask, If the manifestation of the Spirit in one man be the word of wisdom; whether he must not profit with that? Or whether God requireth him (that being his gift) to profit in Miracles, when that gift is not given him? So, doth God require men to lay on hands that others might receive the gifts of the holy Ghost, when no such gift is given them of God?

Whereas it is said, One end of laying on of hands, is to confirm them in the Truth, and expectation of the holy Ghost, and his gifts.

I answer, No Scripture proveth it. For when the Apostles laid hands on men to this end, the holy Ghost in his Extraordinary gifts did certainly follow or accompany the laying on of their hands, as appears, *Act.* 8. and 19. And that they did it to confirm men in the expectation of those gifts, they knew not what; is but a fancy, and no Scripture for it.

Among many other things not material, he pleadeth, That the Saints

Saints were to walk, not any one by a Distinct, but every one by the same rule, *Phil.* 3. 16. And the Apostles taught the same way in every Church, 1 *Cor.* 4. 17. Or otherwise in vain had been that exhortation to Saints, to speak the same thing: And many words to this purpose.

I answer, It is a mistake to say one rule was a rule for all Saints in all times, things and duties. That which was a rule for the Elder, in some things, was not a rule for a private member of a Church: because that which was the ones work, was not the others work. When Christ sent forth his Twelve Disciples to heal Diseases, and cast out Devils, &c. *Matth.* 10. That was no rule for every other Believer, to go out and do the same, as they did. When some were made Overseers of the Church, and had the charge of the Flock: That was no rule to them that were not called to be Overseers, and had no such charge to do so. So, though the Apostles had rule (I question not) to lay on hands in order to the giving the extraordinary gifts of the Holy-Ghost: That doth not follow that every one that was called to preach the Gospel, either in that time, or after-times, had the same rule. The Scriptures cited to prove it, make but an empty sound, without substance. *Phil.* 3. 16. saith, *Whereto We have attained, let us Walk by the same rule.* Not to comment upon it, I say, He that hath attained the Office and Authority of an Apostle, and the power of giving the extraordinary gifts of the Holy-Ghost; Let him lay on hands upon that accompt, and so walk by the same rule. And no more can be deduced hence. To that, 1 *Cor.* 4. 17. I say, What *Paul* taught every where in every Church, is the duty of every Church to receive. But yet it is not proved that he taught any where, in any Church, laying on of hands by ordinary Ministers for this end.

Then he cometh to answer Objections, But saith, he shall principally refer them to what hath been spoken.

To which I reply; Because what hath been spoken hath not been proved, therefore I need not speak to the Answers to the Objections, say which I own, and which not, seeing the groundwork or foundation is so slenderly laid, that it wanteth Scripture proof: yet for the sake of the weak, that may be staggered with

seeming grounds, though they be not substantial: I shall say something.

1. *Object.* He saith, Some plead some Doctrines are to be believed, some obeyed; and saith, this is a dangerous distinction, &c.

I reply: It is no dangerous, but a sound and good distinction, grounded upon Scripture, *Heb.* 6. 1, 2. The Doctrine of the Resurrection from the dead, and of eternal Judgment, is only to be believed, till God raise up the body, and bring the man to Judgment. I would ask any man how he will obey these Doctrines further than in believing them? And that laying on of hands is a Doctrine, and a Command of Christ, in the senses I have given, is to be acknowledged; and therefore practically to be obeyed and undergon.

2. *Object.* Saith he, Some do not slight the Ordinance, but yet will needs restrain it to office, or healing.

I answer: For my part I do not so restrain the Doctrine of laying on of hands: for, I take it, and have proved the Doctrine of Persecutions which the Saints must suffer, is included in this Doctrine also. But Mr. *Tomlinson* dare not so limit it; because (saith he) in the *Hebrews* it is something to be obeyed by every Disciple, &c.

I answer, So is the Election of Officers, and the approbation of laying on of hands for their Ordination. And the Doctrine of Sufferings and Persecutions, is to be taught to, and undergon in some measure by every Disciple.

And if it be true, as is affirmed there, That the Doctrine for ordaining Officers was not necessary to be taught; neither was practised while Christians were young and babes, till they had attained some perfection, &c. How cometh it to passe that this Church of the *Hebrews* had Officers, being such babes as they were? And the Church of *Corinth* also, who were very imperfect and could not be spoken to as spiritual, but carnal; *even babes in Christ*, 1 *Cor.* 3. 1. yet they had Officers among them, 1 *Cor.* 12. 28.

That men are not to be ordained to Office till their gifts are known

known (as he saith) I grant. But that therefore the Doctrine is not to be taught in the Church, till such gifts be in it, and well known; I deny: For, *Paul* writing to *Timothy* and *Titus*, what kind of persons to ordain, setteth down their qualifications. He doth not say any where in his Epistles, there were persons so qualified in those places; but shews them how they must be qualified before chosen.

His second Answer is, Because it is a foundation principle, &c.

I answer, So is ordination to Office, or else it is no principle, and not to be done. It is a foundation principle, That the Apostles did not quite leave the Churches, till they had ordained them Elders in every Church: neither doth that Church stand long in good order that wanteth them. And whereas he saith, that ordaining men to Office is not the foundation, but one of the topstones, and that which compleateth the building. I answer, The building indeed is more compleat with them, then without them: But Officers may as well compleat the foundation, as the topstones: for, there is many a stone to be laid or compleated after the Church hath Officers: For, they are for the work of the Ministery and perfecting of the Saints, *Eph.* 4.

His third Answer, That this Doctrine is indefinitely found among other Doctrines, to be part of Gods will, &c. I answer, This laying on of hands upon every Disciple, for the end spoken of, is not proved to be any part of Gods will; nor indefinitely found among other Doctrines.

His fourth Answer, That in all things we are to mark them which walk so, as we have the Apostles for an Example, &c.

I answer, If in all things we are to do so, then we must sometimes have handkercheifs carried from us to the sick, that they may be recovered; And when men dissemble and lie to the Holy-Ghost, strike them dead with our word: And when men pervert the pure wayes of God, strike them blind, as the Apostles did. Therefore the walking so as we have the Apostles for an example, is in those things that are general, and reach every Believer, or ordinary Minister: not peculiar to Apostles only, as this was. And whereas he saith, To mark aright is so, as either to disallow, or ap-

prove and imitate. I answer, I may mark the Apostles actions so, as to allow them, and admire God in them; and I cannot, nor may not imitate some of them; as I instanced before.

To his fifth answer, I have sufficiently answered before.

To his Answer to the third Objection, I shall only say this, having said so much already; That the pouring out of the Spirit was promised by the Lord to his People, and was performed without laying on of hands, *Act.* 2. and *Act.* 10. which if it had been so directly and infallibly an Ordinance of God; to have men lay on hands that thereby he might pour out his Spirit: sure the Lord would not have crossed his own Order and Ordinance, to puzzle his People with doubts, but might have retained his Spirit till hands had been laid upon them. Neither doth the Apostle in *Act.* 2. say, Repent, and be baptized, and submit to laying on of hands every one of you, and ye shall receive the gifts of the Holy-Ghost: But, *Repent, and be baptized, &c. and ye shall receive, &c.* If laying on of hands in this sense had been so absolute and necessary an Ordinance, *Peter* surely did very ill to neglect the naming of it, when the poor distressed people cry out, *Men and Brethren, what shall We do?* And he answereth and telleth them what they must do; and yet never mentioneth this, though he mention the pouring out of the Spirit.

A word to the fourth Argument, taken from the necessity we have of the gifts of the Spirit, upon divers accounts, &c.

I answer, By querying whether any man be sure if he lay on hands upon a Believer he shall have these gifts? or, where hath God promised any such thing? shew me that from Scripture, and then I shall further consider of it. Or, that if God see there is such necessity of gifts, for the ends mentioned, that he will not as well give them before hands be laid on, as he did, *Act.* 2. on the Apostles; and *Act.* 10. to *Cornelius* and his friends? Or, shew me one command or example in all the New Testament, where ever hands were laid on to this end, and then afterward they must wait with faith and patience for the fulfilling of the Promise of the Spirit, whether ever it were fulfilled or no?

The fifth *Object.* Saith he, Some say this Ordinance is temporary

porary, &c. To this I shall not say much, for he seemeth to plead that this is the Plea for slighting other Ordinances, as Baptism.

To which I say, It is true. But if he could shew me but one Command either of Christ, or his Apostles, for laying on of hands on every Believer, in order to Church-communion, &c. as I can shew him both Commands of Christ and his Apostles, and clear example for baptizing with Water, in order to Church-communion, the contest were ended.

And whereas he saith in his second Answer, If it be not a Command of Christ, it ought not to have been temporary. I answer, I question that. For the selling of possessions of Lands and Houses, and laying down the Money at the Apostles feet, was no standing Command of Christ as ever I saw in Scripture, And yet to say that ought not to have been, I think is meer Ignorance, if not worse; seeing I find it commended, and no where condemned at all: And yet I think this was but temporary.

2. I answer, There is difference between a gift and a Command: A Command must last, when a gift may be temporary. And laying on of hands to the giving of the Holy Ghost, was a gift given to the Apostles, as working Miracles was; not a Command as I can find in the whole Scripture.

To the last Objection that he makes, and Answers; *viz.* That laying on of hands, unless it be for healing, or appointment to Office, (to which I adde also in way of suffering persecution) was only administred for the conferring of miraculous gifts; which gifts being essentiall to the Ordinance, and being ceased, the Ordinance is likewise at an end.

He makes to this a large Answer; partly tending to prove that such gifts are not essentiall to the Ordinance, or Baptism with the Holy Ghost; but gifts: what gifts the Spirit pleaseth in one kind or other; because the Promises were generall, *&c.* And that the Apostles did not know what one gift the Lord would give to any, *&c.*

I answer, The Baptism of the Holy Ghost, and laying on of hands upon that account did principally (if not only) refer to extraordinary gifts; as speaking with Tongues, and Prophesying,

ing, &c. And the other gifts of the Spirit, as Faith, Love, Zeal, Patience, Self-denial, &c. are not to be reputed the Baptism of the Spirit; for such gifts were given before persons were baptized with the Holy Ghost, *John* 7. 38, 39. Christ spake of the Spirit that those should receive that believe on him. Now faith is a fruit of the Spirit, *Gal.* 5. But here he speaketh of gifts: And yet those that believed on Christ at present had gifts to preach, pray, &c. Therefore it is clear he spake of other gifts. And accordingly, *Acts* 2. The Spirit appeared in those extraordinary gifts, upon the Apostles at Penticost, and *Acts* 10. on *Cornelius*, and his friends, and *Act.* 19. on those Twelve Disciples at *Ephesus*. And such is the meaning of the Prophecy of *Joel*, *Acts* 2. *Your sons and your daughters shall prophesie, and your young men shall see visions, and your old men shall dream dreams.* This Prophecy was partly extraordinary; for daughters prophesying, and dreams and visions, are not ordinary dispensations: Therefore it meaneth not ordinary, but extraordinary gifts. And whereas he saith, some of those gifts are Apostles, Prophecy, Teaching, Tongues, &c. and we are to expect such gifts. I say, I shall not absolutely deny it, but when God giveth Apostles, and poureth down his Spirit upon them in those gifts, as he did, *Acts* 2. upon the Apostles of old; then I shall be for such men to lay hands upon others, to this end, that they may receive the like gifts: till then, all that he hath said hath not any weight with me to perswade me to it. If the Reader desire further satisfaction; I refer him to Master *Thomas Colliers Right Constitution, and true Subject of the visible Church of Christ*: Chap. 8. And Master *Edward Harrisons Touch-stone*, for the tryall of the two Queries therein handled; for further light.

A further Answer to D. P. *Arguments.*

After his other pleadings in the Book, he addeth; But you will say, that Christ promised to be with that Ministery to the end of the world, *Mat.* 28. 19.

To which I answer, I may well say and affirm that which the Scripture

Scripture speaketh, for that is truth: Now Christ speaketh in that place to his Disciples, as a rule for his Church, as this Objector confesseth: that upon their teaching all Nations, and baptizing them, and teaching them to observe whatsoever he commanded; he will be with them to the end of the world.

But then in his Answer he maketh distinction which he thinketh will help to shift it off.

1. Saith he, If Christ did mean there a being with his Church, in the continuation, and observation of that Ministery, to the end of the world: then you must prove one of these two things.

1. That there hath been a continuation and preservation of that Ministery, without intermission.

I answer, It is needless to prove that; for where Christ commandeth a Ministery, and promiseth his presence with his Church in that Ministery; it is their duty to continue it, and in the preserving it to expect his promise, whether any man can prove a continuation without intermission or no. And I question not, but though the right subject of Baptism was much neglected, by reason of the prevailing of the Man of sin; yet the Ministery was continued in some places in every age. And such have found the sweet presence of Christ with them, encouraging, and comforting, and confirming them in the truth.

Beside, The Promise lyeth as an encouragement of them, to maintain the Ministery, and not to lay it by, because of the violence of men, and the sharpness of persecutions.

Again consider, The Ministery there spoken of, was not laid by, when the right subject of Baptism by many was neglected: for the Ministery was preaching the Gospel to convert men first, as appeareth not only here, but *Mark* 16. 15, 16. and that hath continued in all ages, as I have proved; and therefore the presence of Christ might (in some measure) be expected, according to his promise here.

2. Or else (saith he) you must conclude Christ to be worse then his promise.

I answer, No necessity of such a conclusion, seeing the Ministery by Command was to continue; And in part, (if not fully) did

did continue in all ages. So that his conclusion that neither of these can be proved, is a false grounded conclusion: But he, taking it for granted saith; therefore we must seek for some other meaning of the words. And to that I shall Answer (saith he) That Christs being with his Church is considered two wayes: either by invisible Communion, or visible Ministration.

I answer, He proveth neither of these by Scripture: What he meaneth by visible ministration, lieth dark. God is with his people many times to deliver them from enemies, and to prosper them in the world, as well as by invisible communion: And there is a visible ministration in this sense, as *Jer.* 1. *ult.* *Psal.* 95. 15. *Jer.* 42. 11. and there is much of this sense in Christs words to his Disciples; if it be not the principall sense; for saith he, *verse* 18. *All power is given to me in heaven and earth; Go ye therefore*, &c. that is, I have power to send you forth, I have power to make your Ministery effectuall; I have power to defend you against enemies, to bring you through straits, and curb persecutors. And while ye walk obediently to me I will stand on your side, and defend you in your obedience, *Go ye therefore.*

Saith he, First by invisible Communion. And so the Lord was with his Church in all ages, even with old *Israel* in *Babylon:* and with all our Friends and Fathers, that have lived and dyed under dark ministrations: and so he hath been with us, and shall be for ever and ever, *John* 14. *I will give you my Spirit, that shall abide With you for ever.*

I answer, These generall terms and affirmations, I own not; that God was with his Church in *Babylon* by invisible Communion: I deny, unless by Church, he mean those only that were regenerate souls: But that he was with every one of his visible Church, is false; for he never was, nor never will be with those that live and die in sin, by invisible communion, what profession soever they make. But he hath been with some hypocrites, in protecting them, while they did his work; as *Judas* had the same protection as the rest had, which Christ sent forth to preach, *Matth.* 10. 2, 3, 4. 9, 10. Secondly, That God was with our Fathers, that lived and dyed under dark ministrations; he can never prove, for then

God

God was by invisible Communion with Antichrist, and all Papists, and superstitious false Worshippers. But that God was with those that in sincerity worshipped God, though under darker ministrations then in the Primitive times, I Question not. Neither doth his proof, *John* 14. reach his affirmation; for the promise of the Spirit is made to those that love the Lord and keep his Commandments, as appeareth, *verse* 15, 16.

But Secondly, saith he; Christ is with his Church in regard of ministrations; and so he was with the Apostles to the end of that Ministery, till they had done their work, 2 *Tim.* 4. 17. untill the fulnesse of that Ministery was brought to light; which was the end of the world with the Apostles; for then they were come to the end of the world, when they had done their work, and ceased to the world.

I answer, If this had been Christs meaning, he had uttered strange language to his Disciples. I never found in Scripture, the end of a Ministration, called the end of the world: therefore that is a fancy without Scripture ground. Beside, If the end of their work in their persons had been the end of the world; Christ might more properly have said, to the end of your lives; till you be taken out of the world. And then there was twelve worlds ended when the Apostles dyed: and unlesse the Apostles dyed all at one time, (as they did not; for *Herod* killed *James*, the brother of *John* with the sword, *Acts* 12. when others of them were living) there were severall ends of the World, or severall Worlds ended according as they dyed. 3. If the end of those ministrations were the end of the World; Then the ministration of Preaching and Baptizing was the World: for when that ended (saith he) the World ended. So that he that preacheth the Gospel now for the converting of souls, beginneth the World again, that before was ended. But he citeth, 2 *Tim* 4. 17. to prove they had done their work: which maketh nothing for the purpose. Was preaching the Gospel at an end, because God preserved *Paul*, that his preaching might be fulfilled, or fully known? Then what need he give *Timothy* charge, 2 *Tim.* 2. 2. To commit the things he had heard of him, to faithfull men, that might

able to teach others also? so that he taketh order that the Miniſtration ſhould continue: Therefore he citeth theſe Scriptures corruptly, and perverteth them, to maintain rebellion.

Secondly, ſaith he, End of the World, is to the end of that Miniſtration in the World. I anſwer, So he ſaid before, this is the ſame thing, but he proved it not. And I deny that the end of the World is ſo taken any where in Scripture: becauſe World is never taken for a miniſtration of the Ordinances of God in the World, either under Law or Goſpel; eſpecially while the miniſtration laſted. Indeed ſome legall obſervances, are called, Rudiments of the World, when that miniſtration was aboliſhed, but never while they were in uſe. Beſide, they are not called the World, but rudiments of the World; *Col.* 2. 8. Therefore his ſpeech is Sophiſticall and naught, being grounded upon no Scripture.

And ſaith he, God was with the Apoſtles and kept them, and carried them through all dangers, till he had accompliſhed his deſigns; and then he ſuffered the Man of ſin to come in, and take his place for a time, 2 *Theſ.* 2, 3, 4, 5.

I anſwer, Here he confeſſeth another preſence of God with his people, than the two he mentioned before: even that which I proved a preſence to protect and defend, and deliver them from dangers: So that you ſee here, his own Pen maketh him fall, while he writeth againſt the truth of God: And here God taketh the wiſe in their own craftineſſe: And then (ſaith he) when God had done his deſign he ſuffered the Man of Sin to take his place for a time. I anſwer, Then it ſeemeth it was not for ever; when God gets into place again, and thruſts the Man of Sin out, as he hath done of late, and will do more and more, conſuming him with the ſpirit of his mouth. The miniſtration that were corrupted by the Man of Sin, muſt be obſerved by the Saints again, or elſe God ſuffered him to take his place for ever. So that by his own affirmation, Gods Ordinances are to be recovered, and practiſed by his people. Again, That God ſuffered the Man of Sin to take his place for a time, I deny; being generally taken and underſtood, his dwelling in the higheſt Heavens, and in the humble ſoul, *Iſa.* 57. 15. Now neither of theſe two places, did God ever

ſuffer

suffer the Man of Sin to get into: God never had a design to give up the souls of his servants to the Man of Sin: for if so, how could he be with them by invisible Communion, as he said before, and his Spirit abide with them for ever? 2 *Thess.* 2, 3, 4, 5. sheweth only the prevailing of the Man of Sin, for the corrupting of Gods worships for a time; not the abolishing of them.

But now cometh in his main Argument whereby he thinketh to overcome all. Thirdly, saith he, By end of the World is meant two things especially, either the end of the World by subjection, or by dissolution. 1. By subjection; and so the World shall be subjected long before it be dissolved, so in the 24. of *Mat.* &c. He shall come in power and glory to subject the World unto himself; and it is said, *The end shall not be yet*: So that this shall be one of the Worlds plagues, that they shall be long time subjected by Christ, unto the power of Christ in Church and State: (which is the new Heavens and new Earth to be erected in the latter dayes) before the dissolution of all things: this is the time that the men of the World shall seek death, and it shall be far from them, the glory of Christ shall be such a terrour to them, *Revel.* 11. latter end, *Psal.* 110. 1, 2, 3. *Revel.* 6. 1, 2. Now if you take it in this sense, then thus it runneth. Lo, I am with you in this ministration, untill the time and day of the bringing in, and appearing of a more glorious Ministery, by which the World shall be subjected to the power of Christ, and the power and glory of the World brought under, which is an end of the Worlds power and glory.

To this I answer, That there are three Worlds spoken of in Scripture. 1. The old World, 2 *Pet.* 2. 5. That was the World before the Flood, that was dissolved or destroyed by the Flood of water; And therefore called, 2 *Pet.* 3. 6. the World that then was; This I suppose he meaneth not in his discourse.

2. There is this present World, 2 *Tim.* 4, 10. *Titus* 2. 12. Now this present World is the same World that hath been ever since the Flood; If he can shew another World that hath been since that time, I desire he will shew it, but I know no other: Which World is to be consumed by fire, as the old World was by

water, 2 *Pet.* 3. 7. And till that be, the World that now is, or this present World is not at an end. And this Worlds end is that that Christ meaneth. If 1. we consider his words, *Matth.* 28. 20. *Lo, I am With you alwayes*; that is, in all times and conditions, and ages; so the word generally importeth, as *Matth.* 18. 10. and 26. 11. *Luke* 18. 1. These and the like Scriptures do note, not onely the time of these Saints being; but of Saints in all generations. Then secondly, saith he, *Even to the end of the World*, as explaining what he meaneth by *Alwayes*: *EVEN to the end of the World*; that is, EVEN to all ages and generations, while I have a Church.

2. *Mark* expoundeth it so, *Go, preach the Gospel to every creature.* The same that is here, *Teach all Nations.* Now every creature did not live in the Apostles dayes: so that if that Ministration, and World were to end then, there is no Gospel to be preached now. But that is false, as I have proved; therefore the other.

3. Christ himself expounds the end of the World, to be at the general Dissolution of all things, *Matth.* 13. 39, 40, 41, 42. So that it appears, notwithstanding this evasion, that to the end of the World, is, to the end of this present World by dissolution.

3. There is the World to come, *Luke* 18. 30. *Heb.* 2. 5. Of this World, I conceive, he speaketh not, for it was not then in being; neither is yet: Therefore his speech must needs be of the second of these, which World is not yet ended. Therefore according to Christs promise, his Church may expect his presence with them, in teaching and baptizing, &c.

But he would shift off this by a distinction, of the end of the World by subjection, and by dissolution.

I answer, That there is an end of the World by subjection he proveth not, or that the World is said to end upon that account. It is but a vain notion hatched in the brain, and not a grounded truth upon any Scripture. He citeth *Mat.* 24, &c. to prove it. But the chapter hath not a word nor syllable in it to any such purpose. Christ speaks onely of the end of the World by dissolution there. For, the Disciples shewing him the buildings of the Temple; He,

speaking

speaking of the dissolution of the Temple, they ask him thereupon concerning the end of the World, *ver*. 3. Christ taketh them off from that Query, and mindeth them of watchfulnesse against false Teachers, and preparing for troubles and persecutions; and telleth them of wars and hurryes, and bloudsheds, and persecutions of Saints, and perplexities; and the world's prevailing even against the People of God. Then let any man judge whether these things argue a subjection to Christ in Church and State, and the Worlds ending upon that account.

He saith, *Matth.* 24 &c. proveth it. How far he extendeth that, &c. I know not: further then the Scripture sure; for I find it not proved in Scripture. Therefore seeing it is not proved in *Matth.* 24. &c. can be no proof for it. And the Author to the *Hebrews*, chap. 2. 5, 6, 7, 8. is absolutely against him; which sheweth the subjection the World is to be in under Christ, is the World to come, whereof he there and else-where speaketh: For, saith he, yet we see not all things put under him; which implyeth there is such a time, or World a coming; according to that, 1 *Cor.* 15. 25, 26. *He must reign till all enemies are put under his feet*: And they are not so yet: Therefore the World is not ended yet by subjection: And so the Ordinances to continue.

2. It is something dark, what he meaneth by subjection, whether he meaneth subjection to the power of Christ whether a man will or no: or to the Word and Spirit of Christ, the heart being made willingly subject. If he mean the first, Then all creatures in all ages were subject to Christ, Men and Devils: they have alwayes been under his power; and were so at that time when he spake to his Disciples: for saith he, *All power is given to me in heaven and earth.* And so the World was ended, before it began with the Apostles. But if he mean the second, Then the World is not ended yet, being many wicked men that do not, nor will not willingly subject to Christ; but do oppose him. And so Baptism is to continue till they are subjected.

But thirdly, This subjection (saith he) to the power of Christ in Church and State, is the New Heavens, and New Earth in the latter dayes.

Well

Well then, let us see when this will be, or whether it be yet. *Peter* saith in his Epistle, *We look for new Heavens, and a new Earth,* according to Gods promise, 2 *Pet.* 3. 13. Which promise we shall find, *Isa.* 65. 17,——24. which is clear by that text, and others also, is the Church of the *Jews* called in, and converted to the Faith, in the latter dayes, together with the abundance of the Gentiles flowing in to them: As *Isa.* 66. 9, 10, 11, 12. And then indeed shall men be much subjected both by the power and Spirit of Christ; as *Isa.* 65. 25. *The Wolf and the Lamb shall feed together, and the Lion shall eat straw like the Bullock: They shall not hurt nor destroy in all my holy Mountain, saith the Lord.* And if he will give us leave to use Ordinances till this time, we shall then see what God will make out more in that glorious Ministration. So here he hath confounded and clearly contradicted himself, speaking of a glorious Ministration to put an end to the Apostles Ministration of Preaching and Baptizing; when, by his own confession, it is not till the New Heavens, and New Earth be created in the latter dayes: which thing is apparently visible to all that have spirituall eyes, is not yet come to passe. What he speaketh further he confesseth to be of this time, of the New Heavens and New Earth; therefore by his own confession, the time is not yet: but yet we are to use Ordinances. Therefore I shall speak no further in answer to it: Only I shall intreat the Reader seriously to weigh and consider their Discourses and Writings; for in their using many flourishing words to dazle mens eyes, they endeavour to hide those palpable errors and contradictions, which render them rediculous to all understanding Saints.

And now to conclude, I shall adde one more Argument to prove the continuation of the ORDINANCES *of GOD under the* GOSPEL.

THe Argument is grounded upon *Hebr.* 7. 12. For the Priesthood being changed, there is made of necessity a change of the Law. Whence we may learn, That the Priesthood, and Law are

are changed together: and that of necessity when one is changed, th other is changed; And it is impossible the Law should be changed, till the Priesthood be changed. While the Priesthood of *Aaron* continued, the Law of Administrations executed by him, and the Levites, continued. But Christ being come a new High-Priest after another order, hath instituted new Laws for his Worship. Now it is clear from this place, that whilst he standeth Priest, the same Laws must stand: for, the Law cannot be changed while the Priesthood continueth. So that if we must have a new Dispensation, contrary to those the Apostles and Churches had in the primitive times: we must then look for another Priesthood contrary to that; and so Christ must stand Priest no longer. But we take him to be the *High-Priest of our profession*, *Heb.*3. 1. as he was to them: Therefore the same Law of Preaching and Baptizing, and observing all his Ordinances, then observable, stands in force still; and are as diligently to be observed as they were then.

I wish this brief Argument may be observed. For, I conceive, till Christs Priesthood be denied, or this Scripture to be truth; the Ordinances of Christ cannot be denied to be the duty of Saints now, aswell as in the primitive times.

FINIS.